The Christian Century

A Journal of Religion

UNION THEOLOGICAL SEMINARY NEW YORK

The Next Fight for Freedom

By A. Bruce Curry

Editorials

Mr. Hoover Breaks the Taboo

A National Emergency

Edison

The Return to Spiritual Religion

By Paul Arthur Schilpp

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The CHRISTIAN CENTURY

October 28, 1931

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The Office Notebook

There seems to be no let-up in the requests for information on the unemployment crisis. An envelope sent out by James Myers, of the social service commission of the Federal council of churches, contained three pieces of printed matter:

1. The discussion outline on unemployment prepared by Prof. Harrison S. Elliott and others. This costs 35 cents the single copy; 12 for $3.50.
2. The booklet, "Permanent Preventives of Unemployment," containing the speeches made at the unemployment conference in Washington last January. It costs 50 cents.
3. The leaflet, "How the Churches Are Helping in Unemployment," put out by the Federal council. 2 cents.

Speaking of material sent out from church headquarters, we haven't been as much moved in a long time as we were by the mimeographed sheets in which the American Friends Service Committee, 20 South 12th street, Philadelphia, tells of conditions among the miners' children they are feeding in West Virginia. Nothing that has come from China's flood area is more terrible, or pitiful.

We find it hard, at times, to keep our staff correspondents from trying to make away with the editorializing job. Here's what one of them wanted to say this week. We wouldn't permit him to do so in the back part of the paper, but up here in the Notebook we're willing:

"The U. S. S. Akron, Uncle Sam's new queen of the skies, biggest airship in the world, floated past our office window this morning. She called forth a variety of thoughts and reflections. There was the thrill that always comes with such a display of controlled power. There was admiration for the sheer beauty of her as she swam through the mists of a murky autumn day like a live thing of shining silver. And then, too, there was the thought that here was five and one-half million dollars' worth of artistry and engineering skill devoted to purposes of sheer destruction, in a world that surely has better uses for that fortune. To watch her we had turned from a discussion of the financial precipice on the brink of which so many churches and organizations for special betterment stand today. We had just read in the morning paper of the community fund, now about to launch its annual hard struggle for money for charity and philanthropy, and here above our heads was six times the amount of $897,000 that the fund leaders hope to raise. In the same paper we had read of President Rightmire's address to the Ohio State university faculty, telling of the university's financial plight and expressing his regret that reduced appropriations had made salary cuts necessary; the fortune floating up there across the sky would quickly solve this problem. It's a queer world—that hackneyed statement seems to be the only appropriate comment."

Contributors to This Issue

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

AS WE go to press we find on an inside page of the Chicago Tribune a three-inch item which, under a small headline, announces that the Indian round table conference is to be adjourned on November 10, and that Mahatma Gandhi is sailing for home "next week"—which means at the time this issue of The Christian Century is being read. Can it be possible that a decision of such international gravity has been reached without greater public attention having been given to it? If the round table breaks up under the conditions now obtaining, Mahatma Gandhi will be forced to return to an India that will consider its hopes frustrated. Nothing can come out of such a situation except a renewal of the nationalist campaign for independence. And if the independence campaign is renewed, with Indian nationalism now confronting British toryism, all India will be quickly thrust into turmoil. So ominous, indeed, do we consider the outlook if the round table fails that we still hold to the hope that this report may prove to be unfounded. But that the round table is close to failure, even if it has not yet accepted defeat, must be admitted.

Has the Break Come In India?

Manchurian Crisis Nears Solution

BY THE time this issue of The Christian Century reaches its readers it is likely that the crisis in Manchuria will be well on the way toward solution. The invocation of the peace pact by the League of Nations, with the active support of the United States, has quickly brought the whole dispute out of an area of high tension in which international conflict seemed likely into an atmosphere where peaceful negotiation seems certain to succeed. Thus another precedent will have been set in the bulwark of mankind's defenses against war. Before this crisis slips entirely out of the press, however, it is well to realize how much of a crisis it has really been. Two statements in this issue throw light on the tensity of the situation. The first is that contained in our special correspondence from Japan concerning China's refusal to accept famine relief funds raised by the Christians of Japan. People who are in such desperate need as are the Chinese do not refuse proffered aid except under deep emotional stress. The second statement is that cabled by Sherwood Eddy from Mukden. Mr. Eddy, who was in Mukden when the Japanese advance took place, states that it was premeditated, carefully planned and carried through without any provocation whatever from the Chinese. This statement is substantiated by the detailed and circumstantial accounts in several far eastern publications which have just reached this country. Given this coolly calculated seizure of territory by the bellicose Japanese military machine, and this inflammable state of Chinese public sentiment, and it becomes clear that the Manchurian crisis was unusually dangerous in its threat to world peace. The triumph of the machinery of peace, therefore, in bringing this incipient conflagration under control, is the more notable.

How to Kill a Church Paper

AN EXTRAORDINARY document appears on the editorial pages of last week's Christian Register. It is a resolution of apology adopted by the trustees of the corporation which publishes this Unitarian weekly, calling an editorial printed in July "unwarrantable in its criticism of the official newspaper of a friendly denomination and its editor." The editorial in question had dealt with "Universalist Editorial Policy." After this public apology for a specific editorial the Unitarian trustees laid down general rules for the conduct of their paper, emphasizing "cooperation with other liberal movements, less emphasis on the personal viewpoint, more emphasis on representative Unitarian thought, and editorial dignity akin to that of the pulpit. The feeling was expressed by the trustees in 1927 that the paper should not seek to create controversial issues, nor to attack in an aggressive spirit." We have no idea as

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to what may have been said in the editorial that elicited this resolution. But we cannot conceive of anything appearing in the carefully edited pages of the Christian Register that would justify such a public castigation of its editor by his own board. Dr. Dieffenbach, the editor of the Register, writes with vigor and point, but never, so far as we know, with malice. The Christian Century confesses that it has felt, on occasion, the sharp point of his pen. But it never occurred to us that there was call for apology of any kind or that we were unable to make an adequate defense. Likewise, it is safe to say that no matter how vigorously Dr. Dieffenbach may have expressed himself on the conduct of the Christian Leader, the editor of that Universalist journal, Dr. van Schaick, is quite able to take care of himself. The Unitarian trustees have unwittingly, however, by their action made public demonstration of one of the principal reasons for the decline of much religious journalism. It is the idea that church papers should skirt "controversial issues," that they should be written in a milk-and-water fashion free from any hint of an "aggressive spirit," that has reduced many a church paper to colorless sterility. The conception of religious journalism which underlies the resolution of the Unitarian trustees is a conception that is filling journalism's Sargossa sea with the hulks of once staunch journalistic craft.

The A. F. of L. Has Nothing to Offer

A SEARCHING series of articles by J. B. S. Hardman now running in the New Republic is telling the melancholy story of the disintegration of the American labor movement under the leadership of the American federation of labor. As though to underscore every line of Mr. Hardman's thesis, the A. F. of L. has just held another annual convention which, in the face of the most challenging situation the American labor movement has ever confronted, failed to provide one single example of wisdom or leadership with which to rally labor's broken ranks. The low water mark was certainly reached, however, when Mr. William Green, president of the A. F. of L., induced the delegates at Vancouver to vote against any proposal for compulsory unemployment insurance in the United States. The Associated press, in its report, speaks of the delegates as having committed themselves against unemployment insurance only after Mr. Green had pledged himself to go before congress "in the name of these suffering millions to demand without further delay appropriation of sufficient money, whether it be millions or billions, to feed the hungry." Could labor leadership become more intellectually bankrupt? Here is rejection, on the one hand, of a settled and orderly means for dealing with the problems created by unemployment, and enthusiastic endorsement, on the other hand, of a demand on congress for blanket appropriations of "millions or billions" to be spent on soup kitchens and charity handouts! Unemployment insurance is not, of course, a cure for unemployment. Neither could it do much to alleviate the present distress. But to reject it as a method of future protection, and to offer instead a raid on congress, is proof that the A. F. of L. has nothing to offer the nation. When one contrasts the words of Mr. Green with those recently spoken by Mr. Gerard Swope, president of General Electric, the obfuscation of the labor leader becomes pitiful to contemplate.

A War College For India

A SUGGESTIVE sidelight is thrown on the current state of Indian affairs by the struggle which has burst out in India over the plans for a war college. With Mahatma Gandhi in London as the apostle of non-violence, the world has come to look upon the Indian nationalist movement as a pacifist venture. But India is at present greatly agitated over what it regards as the attempt of the British to hold down the number of Indian officers in a future Indian army. At the first London round table, it will be remembered, it was agreed that there should be something done "to increase substantially the rate of Indianization of the Indian army." Accordingly, the government of India set a commission, headed by the commander-in-chief of the army, to work on plans for an Indian war college. The reports of this commission, recently published, show that the British officers will not consider a school with an annual admission of more than sixty cadets. The Indian minority of the commission, on which one distinguished principal of a Christian mission college served, stigmatizes this as perverse dilatoriness, holding that it would take more than a century to Indianize the army with officers trained at the rate of sixty a year. And so India has plunged into another bitterly waged debate. The incident goes to show that India—and, for that matter, the whole orient—is far from indifferent to the idea of building up large and efficient armies, whatever Gandhi's teaching may have been. It also goes to show how impossible it is to satisfy an aroused and heretofore subject people with halfway concessions.

The Fall of the House Of Capone

CHICAGO in particular, and the rest of the country with a somewhat less intensely personal concern, have been waiting to hear the jury's verdict in the case of Al Capone. They are still waiting to hear the judge's sentence. Chicago's premier gangster and beer baron was found guilty on five of the twenty-three counts upon which he was tried in the federal court for evasion of income tax. It was, one may say, a very conservative verdict. Much sarcastic comment

has been indulged in, especially by the wet press, because the defendant was placed on trial for failing to pay an income tax on his ill gotten gains rather than for violation of the prohibition law by which, in considerable part, those gains were acquired. In reply to which, two remarks may be made. The first is that, as The Christian Century long ago pointed out, perhaps the largest part of the gang's income comes from gambling and other forms of lawbreaking in no way connected with liquor. In this first attack the government chose to concentrate entirely on this enormous source of Capone's illicit income. Having broken the power of the Capone organization by an income tax conviction, witnesses will probably feel safer in testifying as to other charges. And the second is that indictments (sixty-seven of them) under the prohibition law have already been brought in, and that action under them will be initiated in due course. There is still the possibility of appeal from the convictions already secured and considerable delay before the decision can be affirmed and punishment begin. But there is no reason to doubt that the invincible Capone has met his Waterloo.

The New Versions Are Truer to the Old Text

FIFTY years ago the revised version of the Bible was published. Considering the tenacity with which people adhere to the very words which have come to seem sacred to them, and considering also the superior literary quality of the old version, the new translation has had remarkable success. To be sure, it has not been generally adopted for reading in the churches. The American revised version has probably gone farther in America than the version of 1881 has in England. Perhaps both would have won more favor if they had not destroyed the rhythm of many beautiful verses by substituting "Jehovah" for "Lord" and "lovingkindness" for "mercy." The virtue of the revised version is its superior accuracy; the merit of the King James version, its superior beauty. But part of that beauty is derived from the fact that its diction is not quite contemporary. A certain flavor comes with age. For liturgical use, the version of 1611 is doubtless better than it was when it was new. But after all, the best values of the Bible are to be derived only through a translation which accurately represents the original. Two American committees of eminent scholars are now at work on a revision of the American revised versions of the Old and New Testaments, the completion of which will probably require four or five years more. That miraculous agreement which is said to have characterized the work of the seventy who made the septuagint version of the Old Testament in Greek is scarcely to be expected. A member of the New Testament committee, however, has recently stated that the members of that committee are remarkably harmonious in their judgments. Meanwhile, for Americans at least, probably the version which most accurately represents both the ideas and the emotional quality of the original is the "American translation" of Smith for the Old Testament and Goodspeed for the New.

The Kingdom of God Movement Goes Forward in Japan

LATEST reports from Japan show that, despite the absence of Toyohiko Kagawa, the Kingdom of God movement is going forward with increasing success. This united and many-sided Christian campaign, which Dr. Kagawa launched and which has now been endorsed by almost all the Protestant bodies, reported more local campaigns held during the first six months of 1931 than during all 1930. Moreover, the number of Christians now enrolled in various sorts of training classes, all of whom will eventually go into the active work of the movement, is rapidly increasing. The two most significant recent developments have been the beginning of work in the hitherto untouched rural regions and the addition of a factory and industry section to the program for the coming months. There are about 12,000 villages in Japan, with a population in the neighborhood of 40,000,000. By providing special training for young people who live in these villages the Kingdom of God movement is just now maneuvering itself into a position where it can open its real drive on Japan's rural millions. The industrial field remains unopened. But Christians who own factories are to be called into conference for discussion of such topics as capitalism, labor conditions, hours, wages and relations with workers. Out of this a new phase of the movement, concerning itself entirely with the working classes, is expected to develop.

Catholics Protest Proximity Of Negro School

SAN ANTONIO, Texas, is having a dreadful time deciding upon a location for a Negro high school which is to be built. After several other sites had been proposed and then abandoned after protests from the neighbors, a location was selected across the street from a "House of the Good Shepherd," a Catholic home for delinquent girls. The entire diocese seems to have risen against this action, according to reports in the San Antonio Express, confirmed by direct testimony. Archbishop Drossaerts has filed a protest. Various Catholic organizations of the archdiocese have gone on record against the use of this site. The local Council of Catholic women, the diocesan council of women, and the Catholic Daughters of America have all joined in the fight. It is estimated that fifteen thousand names are attached to the petition that has been presented to keep the Negro school away from the vicinity of the Catholic institution. It is a little difficult to see just why so much excitement should have arisen. The regional

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director of the Catholic daughters explains that "the new school would be used at night and since it is such a short distance from the house dormitories, there naturally would be a great inconvenience imposed upon the home." The volume and vehemence of the protest seem disproportionate to any "inconvenience" that can be envisaged as the result of night classes in a high school. Can it be that, in spite of claims to the contrary, Roman Catholics have the same prejudices as Protestants in regard to the proximity of Negro institutions?

A National Emergency

IT IS by now apparent that we face a national calamity. Whatever sectional or seasonal or otherwise restricted elements there may have been in the industrial situation during the earlier months of the depression have by now disappeared. This disaster affects all parts of the country, all kinds of labor, and seasonal fluctuations in employment are making a scarcely perceptible impression upon it. Emergency relief committees and long established charity organizations with one accord are informing the public that the nation is entering on the most tragic winter in its history.

It is true that our past refusal to look dreadful facts in the face still leaves us without complete and official knowledge of the size of our unemployment problem. We still do not know how many unemployed there are, how many are dependent upon these unemployed, how many are only partially employed, or what are the total amounts of the proposed relief funds and how adequate these will be if raised in full. It is incredible that a supposedly civilized and humane modern nation should enter the third winter of industrial disaster without knowing these things—but it is true.

We do not know. We can only guess. But we can do some fairly accurate guessing. The secretary of commerce, Mr. Robert P. Lamont, has reported that the "sample" census of nineteen cities taken by his department showed that, in January, 1931, there were 6,050,000 jobless in the United States. Department of labor statistics made public on October 1 showed that employment in manufacturing industries decreased during the previous year at the rate of 12.4 per cent, or practically at the rate of 1 per cent a month. On the basis of an approximate 41,000,000 employed this rate of loss would mean, if carried through industry generally, an increase of unemployment since last January of 3,200,000, which, added to Secretary Lamont's January figures, would give 9,250,000 out of work at the end of September.

This agrees closely with the estimate of Mr. W. P. Mangold, whose careful and detailed study, reported in the New Republic for September 9, put the number of unemployed at between 9,310,000 and 10,560,000. Figures given out by the National Industrial Conference board (which pushed the picture, however, back to the end of July) placed unemployment at 7,213,497. But to these, if the true situation is to be envisaged, there must be added the enormous number of those who are listed as "temporarily laid off" without pay rather than completely out of work. Secretary Lamont stated that there were more than a quarter of a million of these to be added to his figures covering last January. And to these there must still be added the figures of those working on part-time. What these figures are it is hard so much as to estimate. The survey of policy holders made by the Metropolitan life insurance company in December, 1930, showed the frightful total of 21.3 per cent of the wage or salary earners thus canvassed to be working only part time. Since then the situation has grown worse rather than better. An estimate of 10,000,000 workers on part time would seem well within the facts.

What this means when translated into loss in wages is of staggering moment. If we take the low figure of the National Industrial Conference board as a base, and calculate that there are 7,213,497 completely out of work, and then put that over against the average 1927 wage of $1,205 in all industries (including agriculture) as given in Professor W. I. King's standard "National Income and Its Purchasing Power," we find that the nation is losing annually in wages $8,692,263,885. Or, on the basis of 308 working days in a year, the nation is thus sustaining a daily loss of $28,221,636. Certainly if the plight of the part-time worker is taken into account, the loss in salaries and wages cannot be less than $10,000,000,000 a year! And that figure, too, with open wage cutting now sweeping the country, is on the increase.

Of course, the mountain of human misery which makes up this total of unemployment, slack employment, and wage loss does not tell the whole story. Behind this suffering of our neighbors, which is so poignant that it nearly fills the eye, there must also be seen definite signs that our whole industrial process is in danger of breaking down. We need to remember constantly that three basic industries—agriculture, textiles, coal; the people's food, the people's clothes, the people's fuel—have been on the verge of breakdown now for more than a decade. Bank failures go on mounting and mounting. According to the American Bankers association 1,379 banks have closed their doors up to October 10 this year; 1,326 failed in 1930; more than a sixth of all the banks in the United States failed between 1920 and 1929! Now we have the President of the United States leading in the formation of an emergency half-billion dollar rediscount corporation in an effort to liquefy the "frozen" condition of numbers of the banks that remain in business.

So the tale of our national emergency might be lengthened. But to what point? The whole country knows that it is dealing with a disaster of unparal-

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leled proportions. And while the cotton growers of the south, the cereal raisers of the northwest, and the manufacturers of the eastern and central states remain wholly in the dark as to what is to start the stalled industrial machine, the first reports begin to come in of the actual approach of starvation. The medical authorities of Detroit are now responsible for the statement that in that city—in some respects our most characteristic product of the machine age—one person is starving to death every seven hours and fifteen minutes. In Chicago, the press is printing columns of appeal for the children who are fainting with hunger in the city's classrooms.

Well justified is the white house, knowing these things, in speaking of the emergency as "a crisis second only to war." But why "second only to war"? If the paralysis of industry continues over another winter on its present scale—not to consider the possibility of its enlarging—is not the effect on our people, on our homes, and on our institutions bound to be *worse* than that of war? We cannot go on taking out of the pockets of our workers $10,000,000,000 in wages, while depriving them of even the chance to work, without leaving a trail of shattered homes, ruined ambitions, and embittered and desperate enemies of society all the way across the country. The nation enters this third winter to fight for its citizens' morale.

How is the fight to be carried on? By local efforts, we are told, encouraged but not directed by the federal government. Responsibility is to be placed on the local community. Already, committees have been formed in practically all the larger cities, and tremendous efforts are under way to raise the budgets that have been adopted as needed. All honor to these efforts! They must be supported up to the full limit of the ability of the local community, and we presume that by this time practically every reader of this journal is, in some fashion, working for the success of some local charitable drive. Nor would we lessen these local efforts in the slightest degree.

But are they sufficient? Do they begin to measure up to the needs? Nobody knows how much such local campaigns are attempting to raise this winter, just as nobody knows how much they did raise last winter. Reports from one hundred cities, assembled for the President's emergency committee, showed that $39,397,480 was spent in those communities for the care of families in need during 1930. This was an increase of 89 per cent over the disbursements for the same area in 1929, and advance statements of drive totals indicate that there will be comparable increases in many quarters this winter. But will the increases suffice? On September 30 the United Charities of Chicago reported that the number of families requiring relief in that city during August had increased by more than 800 per cent over August, 1930. If this is indicative of the general situation, what is the outlook?

At the best, is it not clear how pitifully inadequate plans of this sort are to do more than offer first-aid to the worst wounded on this industrial battlefield? Even suppose $50,000,000 is given in local relief this winter, and another $50,000,000 appropriated from state and local legislatures—both figures probably far above the mark—this $100,000,000 must still be viewed over against the $10,000,000,000 that is gone from the wage earner's pocket. How long will the return of prosperity be delayed while we take a hundred dollars away in order to give a dollar back?

Without at this time describing or passing on the merits of the various proposals that have been made for dealing with this crisis The Christian Century does believe that the time has come when a policy should be adopted based on these three foundation stones:

1. This must be recognized as a *national* emergency.

2. As a national emergency, the burden of sustaining the nation should be distributed with some principle of equity over the entire population.

3. The analogy for such an equitable and efficient method is found in the way the nation deals with a war situation. That method is universal taxation and universal conscription.

The reader will be discriminating enough to allow us to draw this analogy of method without inferring that we are approving war and military conscription. We abhor both. But given a war, there is no way to finance it that is so efficient and fair as taxation, and no way to man it that is so efficient and fair as conscription.

It will hardly be forgotten by informed citizens that prior to the world war the American policy in dealing with a war situation was to call for volunteers, and to leave the mustering of these volunteers to the states. The federal constitution echoes with the founding fathers' fears of a federal army, and their reliance on a state militia. Even in the civil war the emergency was largely met by state action on the basis of the volunteer—Lincoln appealed to the states for soldiers, the states supplied their quotas with volunteers or refused to do so.

But with the world war the idea of taking volunteers and leaving slackers behind was swept into the discard. Everything was done that could be done to insure that the burden of manning the war, as well as financing it, was distributed equitably over the entire population. Local organizations—regiments with the pride of generations behind them—were wiped out. It was a federal army that went to France. Previously the local volunteer system had seemed the acme of patriotism. In 1917 men saw more clearly. They saw that a national emergency required that the national need be laid equitably on all citizens' shoulders. Out of that came the universal draft.

It is the white house itself which, in the statement of one of Mr. Hoover's secretaries, has drawn the analogy between the present national emergency and

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a war. Let that analogy be studied with care. The more carefully it is studied the more it will be seen that the effort to deal with this crisis locally, and by the volunteer system, will prove to be not only tragically inefficient but scandalously inequitable. Only the federal government can meet this emergency adequately and fairly. Local aid, particularly volunteer local aid, can only assuage a part of the worst misery. It is a national emergency and the nation must deal with it nationally.

Edison

NO INVENTOR ever touched the daily lives of so many people at so many points as did Thomas A. Edison. To think what our daily routines would be without the devices and appliances which were the product of his fertile ingenuity seems almost equivalent to reconstructing the patterns of life of a hundred years ago. That would, of course, be to exaggerate his services. He had little to do with steam or steel, with petroleum or automobiles. The telegraph was here before him and the telephone was the work of another. But he contributed more than any other one man to give to our modern world the equipment by which it is distinguished as modern. If we were to wake in the morning and find that all the products of his inventiveness had disappeared in the night, or if they had vanished from the scene with him, there would not be an hour in the day when we would not from habit be making some familiar gesture only to find it end in futility. The lights would be out; the cooking appliances would be unresponsive; the phonograph would be silent; the movies would be closed; the radio would be dead. And worse than that, a number of millions comparable to the present army of the unemployed would find themselves out of work.

Edison's genius exhibited a combination of the practical and the idealistic which, we like to believe, is a characteristic, if not a distinguishing characteristic, of the American mind at its best. He invented things that people wanted, including many that they did not know they wanted until they had been taught. Even when he was engaged in creating new wants—which the economists tell us is an essential feature in the development of civilization—he kept near enough to his constituency so that the people could soon learn to want and afford to buy the things which he was producing. When he made a better light than had previously been known, he was filling a known need. But no one knew that he wanted phonographs or movies. People only knew that they wanted entertainment and information, and he found new ways of giving it to them.

He was a good enough business man to make some money out of his inventions—enough to give him freedom to carry on his work and to have the equipment and the assistance that he needed—but he was not a good enough business man to become very rich even from such an unprecedented list of inventions. It is reported that he left a fortune of less than a million. He made some poor guesses as to what things were worth patenting, and allowed others to make vast fortunes out of devices which he flung to the world as carelessly as one might toss a whittled toy to a child. But back of that lack of the perfect business acumen which would have put him in the financial class with Rockefeller and Ford lay the fact that he was not much interested in making money. He was much more interested in the inventions themselves and their social utility than in the personal profit that might be reaped from them. His most notable failure was in connection with his plan for the building of cheap standardized houses of poured concrete; and even there his regret was not for the money that he lost in the experiments but for the failure of his hope to provide cheap homes for the people.

More eloquent and more effective than any preachment upon the dignity of labor and the joy of work was Edison's intense application to his work. He took a vacation occasionally, but it was quite evident that the great reward of his labor was not found either in the money that he made by it or in the periods of relaxation which he allowed himself. He got his fun as he went along, in doing his work, not in getting away from it. Eighteen hours was his normal day's work. Far too much for anyone to exact from another, and in most cases too much to exact from oneself, but it suited him. He was driven by an inner compulsion and an inner joy, and he thrived on it clear down to an age at which most men, if they are still alive, are no longer occupied in anything except recalling the days of long ago and viewing with alarm the aberrations of this degenerate age. Edison was still driving expectantly toward the future when death stopped him in his eighty-fifth year.

Every country needs the inspiration that comes from the personalities of men of achievement both young and old. Viewing the heroic exploits of a youth, the young are bidden to believe that they are not too young to hope for some notable accomplishment and recognition; and contemplating the unwearied vigor and continuing successes of an old man, the elderly can take fresh courage from the evidence that they are not yet too old to do something of importance. The time comes, in the forties and fifties, when one ceases to derive much satisfaction from remembering that Pitt was prime minister of England at twenty-three; and then the time comes, in the fifties and sixties, when one discovers a personal interest in the fact that Gladstone was prime minister at eighty-four, and that Hindenburg is president of Germany at the same age.

America has somewhat recently enjoyed the possession of a youthful hero who attained more earned fame and popularity than ever before fell to the lot of one of his years in this country. But we have for

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many years had one preeminent personality who, with advancing years, kept undimmed the light of his genius and undiminished the energy with which he carried on his work. Yet it was not alone the old who were inspired by Edison's example. To an almost unique degree he was an ideal for youth. Maturity recognized in him a mellow wisdom, a genial friendliness, and a degree of single-minded devotion to his engrossing enterprises which took on a quality of almost religious fervor. Youth saw in him the wizard of the mysterious of all natural forces, and sensed the ever youthful buoyancy of one who follows a never ending quest. His going has left this generation poorer by the loss of a great personality. But his work has left many generations richer for his achievements.

Mr. Hoover Breaks the Taboo

BY AUTHORIZING a representative of the United States to sit, in a consultative capacity, in the council of the League of Nations while that body is wrestling with the threat of war in the far east, President Hoover has broken a taboo which has rested like a ghostly pall upon American foreign policy ever since the election of President Harding in 1920. It is doubtful if this country's history can show another so irrational obsession as that which has held our statesmen in its grip for the past decade.

On the day when the senate rejected the treaty of Versailles the myth began to take form that the American people would not tolerate any kind of contact with the League of Nations. Republican senators, under the spell of this delusion, for a long time feared even to mention the name of the league on the senate floor. It was treated as a forbidden subject. Its very existence was ignored. Even its friends mentioned it in a half-hearted manner and with an apologetic tone. The Hearst press, and other opponents of America's adherence to the world court have been able to find no term so odious, as they suppose, by which to characterize the court as to call it "the league's court." Their propaganda proceeds upon the assumption that if the league label can be pinned on the court American opinion will have nothing to do with it. President Coolidge hardly dared to betray his knowledge that there existed such an organization as the league, and when, two years ago, the Russo-Chinese dispute threatened to bring on a war, Mr. Hoover chose to have Secretary Stimson assume for this country the sole responsibility of reminding the two bellicose nations of their obligation under the Kellogg pact.

But now Mr. Hoover has shattered the taboo. He has decided that the responsibility of the United States under the pact cannot be properly discharged by isolated individual action. He sees that it demands a consultative relation with all other signatories if the public opinion of the whole world is to be aroused and mobilized and registered in the present crisis. The other nations have set up a mechanism at Geneva. They are all—or practically all—represented there. Why should he go around Robin Hood's barn with identical notes to all the fifty-six signatories to the Kellogg pact asking them to advise him what their opinion may be as to a common course of action in view of the war cloud which is beginning to appear on the eastern horizon? Such a course means delay—perhaps fatal delay. It is cumbrous and indecisive. Moreover, it puts an unnecessary degree of the total responsibility upon this single nation. The league is a going concern. Its council can assemble instantly. Its action, if it can take action at all, will be worldwide in its scope. Why should he not go straight to the league, not as a member of the league, but as a signatory of the peace pact which the league's members have also signed?

The only reason why he should not do so was the fact that the league was taboo. Touch not the forbidden thing!—that was the ghostly command which had filled other American statesmen with irrational shudders whenever they contemplated any official recognition of the league's existence. Mr. Hoover has conquered this silly obsession and at last has laid the ghost. Mr. Prentiss Gilbert is now sitting at the council table at Geneva as the representative of the government of the United States.

If any more sensible action could be conceived, we are unable to think of it. If holy hands of horror are held up by those still under the spell of the anti-league taboo on the ground that a precedent is being set, they should not be argued with. They are right. A precedent is indeed being set—and one of the best precedents that have been set since the war. But these tremblers should also be told that the precedent is fully safeguarded. It means no more than it seems to mean, namely, that when peace is threatened in any quarter of the world, the United States feels its full responsibility under the peace treaty, and it may be counted upon to discharge that responsibility in the most expeditious and effective method available. The league machinery affords a wholesale method of getting in touch with all the nations. What conceivable reason can there be for not utilizing it?

When the trouble in Manchuria broke out, the league was in session. It faced the eastern crisis with timidity and evasion, and helplessly adjourned. We cannot doubt that the present special meeting of the council was called on the basis of a diplomatic understanding that the United States would participate. If this guess is valid, Mr. Hoover and Mr. Stimson are worthy of additional praise. They thereby destroyed the league's alibi for its weak-kneed policies in the past, namely, that the strongest power in the world refused not only to cooperate but to confer.

Thus the league is now under bonds to function at its maximum. If it fails it will have no alibi. And its success will be the most significant and inspiring

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single event under either the covenant or the peace pact since the great war. It will profoundly deepen the reality of the peace treaty in the consciousness of the whole world, and make it far more difficult for any nation ever again to contemplate a course which involves the violation of the new international law.

What is needed is a few precedents of this character. As one by one such crises arise and are pacifically resolved in deference to the peace commitments which all nations have undertaken, these commitments will come to be regarded as no idle gesture, but as a genuine and absolute condition of good standing in the family of nations.

This kind of consultative cooperation of the United States with the league in the present or any similar crisis, carries no implication whatever as to the question of the entry of this country into the league by way of signing the league's covenant. The ground on which the opposition to such action was chiefly, if not solely, based in 1919 and 1920, is still valid. The American people are not willing that their government shall make any engagement to use war to enforce peace. Unhappily, the covenant of the league provides for just that. The articles which provide for the use of military force were characterized by the league's founder as "the heart of the covenant." It was this provision which kept the United States out. Until that provision is removed from the covenant, it is a false hope to imagine that the United States will subscribe to it. As the years have passed the significance of articles 10 and 16 have diminished in the thought of the league itself. For that very reason, then, the United States should not subscribe to them and vitalize them into fresh significance.

Meantime, the present consultative relation in behalf of peace provides a propitious occasion for the United States to give its word that it will do this sort of thing whenever the peace of the world is threatened. The London conference of 1930 failed of its maximum results because our government was unable, under the peculiar circumstances which there developed, to offer a consultative pledge. The implications which developed at London do not inhere in the present circumstances. Mr. Hoover will do the cause of peace incalculable service if in his conversations with Premier Laval he makes it clear that the giving of a pledge to consult with other signatories of the Kellogg pact would be regarded by this country as a minimum expression of our national responsibility in the presence of a threatened breach of the pact anywhere in the world.

We are making progress toward peace. Even the present threat of a war in the far east can be turned to account in the tightening of pacific procedure, the deepening of the conscience of all nations with reference to the reality and sanctity of the peace pact, and the establishing of precedents which will light the pathway of future action in the event of any international crisis that may arise.

The Society of Cabmen

EDITOR THE CHRISTIAN CENTURY:

SIR: The pictures of Burne-Jones, the English artist, are well known; not so well known is his biography with its revelations of his delightful and often boisterous humor. He it was who said that he was sent to Oxford to become a parson, but if he had become a parson he would have been an atheist. An "atheist" he defined as a man who did *this* when God said "do *that*." You, sir, and your colleagues, and your host of readers cannot do better than that.

But it is to another story this irrelevant introduction leads. Once in a certain company a supercilious person spoke disrespectfully of the intellect of Jesus. Burne-Jones confessed that he wanted to throw a coal-scuttle at him; and that for days he went about "pining for the society of cabmen." The cabman of those days is no more, but he is not forgotten by those now in middle life. He was a hearty fellow with a gift for repartee, and not aggressively "dry" in his habits. He had a humor of his own, and if you got on his right side, he would impart to you much homely wisdom with a dash of kindly cynicism. But whether we remember him or not we know what the artist meant.

We too have pined for the society of cabmen. When we have been among the highbrows, and listened to their painful attempts to say things which are unusual and clever; when we have marked their scorn of simple folk who do not know the difference between chiaroscuro and—whatever may be the opposite; when we have heard their contemptuous references to the people of God and their tabernacles, or their patronizing words concerning our Lord, why then we too pine for the society of cabmen. We want to breathe the air where books are not known, and men are simpler, and kindlier. We want to talk with men who labor on the soil or at the bench. We pine for the society of non-ecclesiastical persons who will not talk the "shop" of the synagogue. We long to hear the speech of those who do not say the correct things about religion, but tell you what has come to them. Their idiom may be decidedly unconventional, and they may be profane without knowing it. But to be with them is like going out of a stuffy room into the open air.

Sometimes I have heard preachers who talked as if Jesus went among the publicans and other outcasts as if he were simply doing a painful duty—distributing the equivalent of tracts. Do you know, sir, that I think this all wrong. I believe he loved to be with those people. I should be surprised if sometimes he did not long "for the society of cabmen." He seems, at any rate, to have loved some Samaritans, and Roman captains, and publicans. And you remember what happened in the house of Simon the leper.

Yours in a desire to escape from highbrows—sometimes at least.

QUINTUS QUIZ.

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The Return to Spiritual Religion

By Paul Arthur Schilpp

WHAT'S coming in religion? That, of which all the specific religions in history have been the precursors and of which all great religious geniuses, whether they were the founders or the propagators of religion, have been living examples, namely, vital spiritual self-transcendence.

A spiritual world-outlook and a spiritual attitude expressed in actual daily living are the heart of vital religion in any age.

What, then, is the essence of such an outlook and attitude? It can only be profitable if we will couch our answer to this question in terms of contemporary psychology. For there is no denying the fact that the word "spiritual" itself is too often taken as an outworn and quite meaningless hangover from the age of idle religious superstition. And such it is unless, indeed, it can be filled with meaningful and explicable, not to say rationally justifiable, content. Spirituality, I should like to suggest, is essentially a matter of personal self-transcendence. And personal self-transcendence is a meaningful phrase to every modern psychologist except the radical behaviorist.

We Live by Hope

Let me, however, show somewhat more precisely what is meant. One of the most unique and distinctive of human characteristics is the normal human being's inability to remain shut up within himself. At no waking moment of life is a normal person ever completely self-contained. Say what we will about average humanity's dangerous devotion to the status quo in almost every realm of institutional life, the fact remains that even the most devoted standpatter not merely thinks of but even regulates his life with reference to ideals, hopes, and aspirations which, so far from yet having become a fact or reality in his life, have reference to the dim and unknown future. This is so true, so obvious, and so general a fact of human experience that it would seem to be high time for psychologists the world over to recognize that a man's ideals, hopes, and aspirations are only less determinative upon the development of his life than is a man's past. It is hardly possible to estimate the tremendous power which the pull of these —as yet far from realized—hopes and aspirations have in the life of the individual.

This psychological capacity and activity of man is one of the aspects of man's spirituality. In it he goes out, beyond himself, beyond the present moment, beyond the holding power of his past, beyond all the combining forces which have helped to shape him, sometimes even beyond anything that he has a right to hope for or to expect, to that which is not yet, which perhaps never may be, and yet which he wants to be or achieve, which he aspires to be, which he hopes to achieve. It is in this idealizing realm that religion is primarily at home.

There is, however, another aspect of man's spiritual self-transcendence. It lies in the common ordinary realm of social relationships. Every time man communes with man each of them transcends himself, each has to go out of his own little shell to meet the other. How often have we had to learn through sad experience that, unless each meets the other half way or one at least meets the other as far as necessary, tragedy lies ahead. For there can be no understanding unless there is a meeting of minds, and minds cannot meet where each one insists on remaining shut up within itself and refuses to come out of its own particular hiding-place. Successful social life can be erected only upon the individual's capacity and readiness to transcend his particular individuality by sharing, to the very limits of his ability, the life and thoughts of others.

This basic psychological fact accounts both for so much of humanity's social failure on the one hand, and on the other for the all too recent discovery of the social implications of Christianity. For while man's social failures were traceable to the inherent selfishness of too many individual men who were unwilling to meet others of their species halfway or even part of the way, it was discovered that a spiritual conception of the Christian message went to the very core of this fundamental selfishness by showing the spiritual nature and character of human (social) relationships. After all, any advance toward the realization of human brotherhood is possible only in so far as men, individually and collectively, learn to transcend their own narrow-minded particularity and thus achieve spiritual community of interest and of endeavor. This too is of the essence of spiritual religion.

The Search for a Home

But even this is not yet enough. The spiritual nature of man cannot rest satisfied with aspirational and social self-transcendence. He transcends not merely the passing moment of his own life, but also that of all his fellowmen. That is to say, the transcendent spirit of man makes demands on the universe itself; his larger environment must offer him not merely a place to camp but a *home*. The orderly working of man's mind makes demands on the universal order. This is what has been called "man's reach for the infinite." And indeed man as he is now constituted could never be content with the (even though relative) certainties of knowledge. Into the unknown and unknowable he peers, hitching his wagon not merely to a star but to the deity itself. That this deity must forever remain an object of faith and can never come within the circle of man's knowledge makes the spiritual quest and reach for the infinite only the more adventurous and therefore the more worth while. A God who could be seen at

the end of the reaches of a telescope would be of no possible spiritual use or value to man.

The transcendent character of man's spiritual nature insists on breaking beyond the fetters and limitations of finite existence to realms which lie way beyond the possibilities of any finite creature's knowledge or, even, understanding. The spirit of man is made for worship, and it is all to his credit that, much of the time, he refuses to find the objects of his worship within the grasp of his knowledge and understanding. Soaring onward and upward and outward and inward the spirit of man does not rest until it finds its completion in what most men have preferred to call God.

If some prefer another name we shall not quarrel with them. It is not the name that counts, it is the personal attitude. And at some time or other every normal human being reaches out in this selfsame attitude to the infinite beyond him, under whatever name or disguise. This reach beyond the boundaries of the finite is the loftiest expression of the self-transcending spirit of man; in it man's religion reaches the summit.

The Essence of Spiritual Religion

Such, in brief, is the essence of spiritual religion. In one way or another this religion has been exercised by men ever since men have been human. But often, in harmony with the rest of man's primitive life, its expression has been primitive and childish. Much of what has gone under the name and banner of religion, therefore, has been outer ostentation and childish superstition. But the great religious geniuses of mankind have always been spiritually discerning personalities.

I wish it were possible to say that such is the religion of today. Yet, even though it seems sometimes as if we were as far away from a general realization of spiritual religion in outlook and practice as ever, there are rather clear indications of a deep-going religious change of mind all about us. If religious institutions and institutionalism have to fight for their very existence as perhaps never before, this may, on the whole, be considered a good sign. It may be taken as an indication that men are tired of institutional substitutes for vital personal spiritual religion. The present quite general "debunking" of institutional religion may help us to recover fundamental spiritual values in the deepest recesses of our own souls.

It remains true, nevertheless, that spiritual religion has already been a long time coming. This fact in itself would make it absurd to believe that the spiritual world outlook and attitude of the masses are going to become the general outlook and attitude of the masses tomorrow or the next day. Yet, the present writer feels very keenly, little other religion will be able to survive the present onslaughts which are coming from all sides and directions.

Slowly but surely spiritual insight and transcendence is gaining ground. Tomorrow's religion will be more spiritually discerned than is today's.

A Beautiful Little Mountain Town!

By G. Clifton Ervin

WHEN the Federal farm board urged some-time ago that cotton acreage next year be reduced by at least one-third, Will Rogers immediately suggested the extension of this one-third reduction idea to senators, congressmen, and columnists. That "humorous" suggestion, incidentally, strikes me as an eminently sensible one! However, I wish to suggest a still further extension of this one-third elimination process to include superfluous churches and ministers, particularly in certain scandalously overchurched and over-ministered sections —in one of which I happen to live. Perhaps I myself am one of these superfluous and parasitical ministers, but I hereby risk my professional neck and make the above suggestion in all seriousness. If the application of this idea to the ministry means my premature ministerial demise, I shall at least have the satisfaction of knowing that my "death" was an aid to progress!

It is unfortunately true that the pinch of economic necessity often spurs people to the accomplishment of certain much needed reforms which would never receive serious consideration in times of prosperity. How many noble consummations have been prompted by ignoble motives! In this time of severe financial panic, which we euphemistically call a "depression," people to whom the word "socialism," for instance, has been anathema are beginning to wonder if, after all, socialism is the frightful bugbear ardent exponents of a "rugged individualism" would have us believe. And this same economic motive that is now driving many people to a critical reexamination of the fundamental bases of our present politico-social order is causing them also to ask, "Why so many churches?" Like the disciples, but with far more reason, they are asking, "Why this waste?"

It is significant, I think, that in recent months I have heard people who never dreamed of a community church before urging the union of our local churches. True, they do so largely on financial grounds. I would personally prefer the attainment of this most desirable end through a higher motivation,

but I would prefer that it came about on that basis than not at all.

All Within a Block

Consider the church situation in this community, a situation which, far from being exceptional, is indeed typical of this section—perhaps of others also. In this beautiful little mountain town of one thousand population there are five churches—four white and one colored. The four white churches—Baptist, Presbyterian, Protestant Episcopal, and Methodist—are all grouped within a block of each other in the center of the town. Every Sunday morning and evening there are three, and sometimes four, services being conducted simultaneously—all within a block of each other!

I sit in my study on Sunday mornings and listen to the discordant clanging of at least three church bells. Their lack of unison symbolizes for me our lack of union. Their brazen clamor recalls those striking "sounding brass" and "clanging cymbal" metaphors of the great apostle, and the bells become for me a sounding symbol of our want of Christian love which makes such disunity and such a scandalous situation possible. Saint John heard her voices in the cathedral bells, but I confess to a total inability to hear divine voices in the simultaneous clanging of four church bells when only one should be ringing.

If a visitor were to attend in succession each of these four congregations on some bright Sunday morning, what would he find? He would find (on an average Sunday) about 90 people in the Baptist church, 75 in the Methodist church, 35 in the Presbyterian church, and 15 in the Episcopal church—a total congregation of about 215 souls. This total would make a decent-sized congregation in one church. It would afford a real stimulus to good preaching.

An Ingrowing Church Life

But since the economic factor is, in the minds of many people, the factor that outweighs all others, what have we? We have $105,000 invested in church buildings and property. We have a total of $7,300 paid each year for pastors' salaries. Of this total, $4,400 is paid by the community, and the remainder is paid by outside churches and mission boards. We have a total local church budget each year of $6,000, of which the amazing sum of $500 goes for all benevolent causes, including foreign missions! In other words, practically all our church funds go to oil our local ecclesiastical wheels—in spite of which fact they are becoming increasingly creaky! I wonder if there can be any connection between this centripetal emphasis of our local churches and the fact that they are now spiritually stagnant?

The union of our four struggling churches in one good community church would, among other desirable results, cause a shifting of the focus of attention. Our church people would begin to think less in terms of maintaining at all costs a church organization, and they would think more in terms of service to the entire community and to those needy ones far beyond our own community. Some of the money now being spent for the maintenance of our churches might far more profitably be spent in the erection and maintenance of a good public library, which happens to be a crying need in this particular town.

Why Not Reduce?

If, then, there exists the need for a considerable reduction in the number of preachers and churches, particularly in many small towns, why do we not reduce? There are three S's that stand in our way—sectarianism, selfishness, and snobbery. (A preacher would have to inject an alliterative category, wouldn't he?) Let me illustrate how sectarianism would function to thwart the union of our churches here. If, for example, my church were to consider uniting with the other local churches to form a community church, there would not only be a great outcry from some of the local 100 per cent Methodists, but tremendous pressure would be brought to bear upon us by those higher up. For if one local church took this step, others might follow—with disastrous results to the Methodist ecclesiasticism. Matters might eventually come to such a pass that some of our connectional super-dreadnoughts would have to turn to plumbing, farming, bookkeeping, or some other useful occupation! (I would certainly not be so unkind as to suggest that the place for them is where Admiral Sims has said our naval dreadnoughts should be in case of another war!)

There is also the difficulty of selfishness. A lady said to me recently: "I don't like the idea of a community church. There are two things that I want to enjoy all to myself—my religion and my politics!" When a person speaks of enjoying religion, I can fill the phrase with at least some content, but I am totally unable to see where the enjoyment is in politics! Those words were a crude but true expression of a prevalent attitude on the part of the members of various churches—an attitude which, needless to say, renders church union, even in a restricted field, impossible.

Snobbishness

Then there is the spirit of snobbishness. Sectarian snobbery is but an expression of selfish sectarianism. I was given a vivid illustration of this snobbish attitude by another lady quite recently. "This whole matter of denominationalism," said she, "boils down to fundamental differences in people's tastes and temperaments. Some people like cabbage boiled; others like it fried—and that's all there is to it. Now personally I like a highly ritualistic service, and of course one with my temperament could never really worship in any other type of service!"

This transparently snobbish attitude was with her merely a pose—a pose that is affected also by many others. But though it be no more than a superficial

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pose, it raises a number of pertinent questions. I will suggest at least two of them. First, *is* this whole question of denominationalism and church unity a question of differences in individual temperaments? It is a quite obvious fact that there is a wide diversity of temperaments represented in the membership of every church. Again, returning to our local but typical situation, are we justified in maintaining in a super-churched community still another church for the sake of a seven-fold amen and those few people who simply cannot "worship" without it? We wonder!

I believe that if and when church unity comes, it will come as a popular movement originating in local communities. It will not come horizontally but vertically—as a leaven fermenting first in small, egregiously overchurched communities and spreading upward until finally it breaks through the hard crust of ecclesiastical institutionalism. Some day the inevitable will happen. But when? Certainly not before we begin taking far more seriously Jesus' prayer "that they may be one." Meantime, I and many others similarly situated ministers share Daniel's conviction in the lions' den—that there are too many of us here! Finding ourselves in the midst of a fundamentally unchristian church situation, and seemingly powerless to change conditions, we can only cry with the psalmist of old, "O Lord, how long . . . how long?"

The Next Fight for Freedom

By A. Bruce Curry

WITH what gratitude we look back upon the great struggles for freedom which have marked the pilgrimage of mankind! Our highest honor and gratitude go out to those who in their day stood forth as leaders of the crusades for justice and the rights of the common man. We acknowledge gratefully that to them we owe our present degree of life, liberty and opportunity for the pursuit of happiness.

Consider, for example, the fight for political freedom. See how it led by slow degrees from the tyranny of absolute monarchy to the liberty of universal suffrage. Before the mind comes the picture of the barons wresting Magna Charta from King John; then the spectacle of barons and their like being forced to give to increasing numbers a voice in the government; at length the institution of representative government, "of the people, by the people, for the people"; with a final scene in which man, "the lord of creation," was persuaded to share a like liberty with woman.

Past Fights for Freedom

So we might trace the stories of those other contests by which our liberties have come—the long struggle for religious freedom, the rights of conscience, liberty of thought and speech, the freedom of the press, the breaking of the bonds of human slavery, and the achievement of education for the masses. Each had its day and its champions. The victories in some cases are not yet fully consolidated. But our sympathies and our thanks instinctively go out to those whose ethical sensitiveness and dreams of a better world caused them to commit themselves to the unpopular and dangerous task of leading common humanity toward the light of a new day.

Today we stand upon the threshold of the next great contest for human rights, the fight for economic freedom. Its beginnings go far back into history; skirmishing has been in progress for generations; but now the roll of its big guns is heard around the world, and no power on earth can long delay the issue of decisive settlement. Other freedoms our hearts also desire—freedom from war, from interracial conflict, from social evils and industrial injustices; but basic to most of these, logically first, and overtopping them all in importance is the worldwide contention for economic freedom for those to whom it has been denied.

Common Characteristics

Notice the common characteristics of all the previous campaigns for liberty. Always some power, right or privilege was held in the hands of a few, enhancing their position and giving them control of the very lives and destinies of the dispossessed. Always this privileged group claimed their superior status as a God-given right, as fundamentally rooted in the order of things, and even as the best possible system for the underprivileged, did they but know it. Almost never did those in control take the initiative in suggesting that others could or should share in that control. They opposed any such proposal as dangerous radicalism. They fought to the last ditch in the conviction that they could stem the rising tide of revolt. They used any weapon that came to hand to suppress the leaders of the new movement and to cow the restless masses. They failed to read aright the signs of the times, saw no handwriting upon the wall, mistakenly battled on, often pathetically under the conviction that they themselves were the defenders of God's law and truth. Always they pointed out the dire consequences which would follow if their control were released. Always they questioned whether those who sought greater freedom had the capacity to use it wisely.

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How completely our present economic struggle follows this same pattern! Even in our country, however favorably it may be compared with others, ten per cent of the people own two-thirds of the wealth. More important still is the fact that one per cent of the people *control* ninety per cent of the wealth, leaving only ten per cent under the control of the other ninety-nine per cent. It is control which is at issue even more than ownership. It need scarcely be pointed out that the attitude of those now in control follows almost point by point that which we saw to be characteristic of those in power when the previous fights for freedom arose.

Strange paradox lies in the fact that so many who do homage to the makers of freedom in the struggles of the past now align themselves in the present contest on the side of the reactionary lords of our economic life. Should we not expect that they would take the same attitude toward all attempts at greater justice and freedom for mankind? Why do they fail to do so?

Several solutions suggest themselves: 1. Men are essentially selfish, willing to benefit by the labors and sufferings of those who have enriched life for them, but unwilling to sacrifice in turn that others may have a better chance. One hesitates to accept such an estimate of one's fellows. It simply is not true of many whom we have in mind. 2. Men are unaware that the present demand for economic readjustment is indeed a "fight for freedom." Far from classing it with those glorious adventures of the past, they cherish the idea that here is a mistaken and dangerous movement on the part of the enemies of our beloved institutions. 3. Men recognize the ultimate ideal as just and desirable, but so distrust the methods proposed for bringing about the new order that they are flung back on the side of conservatism.

Reasons for Resisting

We must face the degree of truth in each of these explanations. Without minimizing the selfishness and indifference implied in the first, it is rather with the second and third that we must deal, for here there are at least two sides, and the ground is debatable. Let us recall that in our examples from the past all of the demands for sharing of power and privilege were viewed at first by the majority as mistaken and dangerous movements instigated by the enemies of the sacred existing institutions. Is not the parallel close enough, and are not the facts of economic injustice sufficiently glaring to justify us in declaring that here is a genuine fight for freedom which will go down in history, alongside the others we have mentioned?

With regard to those who admit the justice and desirability of a readjustment in favor of the dispossessed classes, but who are driven into the camp of the economic standpatters by distrust and fear of the methods being urged for accomplishing the change, there are two things to be said:

1. After all, there is a choice of methods. If they deplore the revolutionary violence and restrictions upon personal liberty involved in communism, if they disbelieve in state control and the milder measures advocated by even Fabian socialism, there remains the method of enlightened capitalism, ready to make drastic concessions in the direction of equalizing the possession and control of wealth; so that if they have the will to fight on behalf of the new cause of freedom, they can certainly find a method to their liking. It is obvious that any conceivable method will require those now at the top of the scale to give up a large share of the wealth, security and power now in their possession.

2. If they do not have the will to enlist in this struggle for freedom, by the last-mentioned method or by any other which their ingenuity may invent, they will find themselves inevitably arrayed on the side of reaction, and must take the responsibility of this choice, the judgment of their own consciences, the verdict of history, and whatever terms the victory of the fighters for freedom may impose. It is this group who, in the event of a bloody communistic revolution, would have to bear at least a part of the blame for it, because they would not help bring about the change by some more peaceable method.

What of the Middle Class?

Especially important is the question, what shall be the position of the middle class majority? Will the fact that they do not suffer so keenly from the present state of affairs, that they are indeed in countless ways the beneficiaries of the present masters, blind them to the significance of the struggle, or, if awakened, cause them to support the forces now in control? Or will they decide that their less fortunate brothers are really initiating one of humanity's major contests for freedom, and will they throw in their lot on that side even at the cost of their present relative security and comfort?

And what position will be taken by loyal Christians of all classes, the rich, the middle class, the poor? Is it consistent for them to point with pride to the fact that true religion in the past inspired the makers of freedom, yet to align themselves in the present crisis on the side of reaction?

As the battle thickens it becomes more certain that none of us will be able to remain neutral. History will record that each of us in this generation supported, openly or tacitly, either the struggle of the dispossessed for a more just distribution of wealth with privileges, liberties and amenities of life entailed, or, on the other hand, served under the colors of the small group who were determined to keep control and privilege in their own possession.

"What is more powerful than armies? An idea when its day has come." The day of the larger economic justice is here. Its hour has struck in every quarter of our globe. It remains for each man to decide upon which side he shall take his stand.

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BOOKS

Gandhi in Africa

GANDHI AT WORK: MORE OF HIS OWN STORY. *Edited by C. F. Andrews. The Macmillan Company*, $2.50.

THE FIRST ten years of Gandhi's life as an advocate of the rights of the people of Indian nationality were spent in South Africa. It was there that he not only found the main objective toward which all his energies were to be directed but also discovered the principles by which that objective was to be sought and by which his life was to be guided. The importation of indentured Indian labor into Africa gave rise to a series of problems involving first an effort to protect the rights of those laborers while they were still bound to their masters, then a campaign in the interest of ex-indentured laborers and other Indians who had come as free immigrants. The race question in Africa was complicated by the presence of two kinds of white men (Boers and British) and at least four kinds of "colored" men (native Africans, Chinese, Malays and Indians). From the standpoint of the races which were treated as inferior, the situation grew worse after the Boer war. It was in organizing a protest against ordinances which he deemed unreasonable and oppressive that Gandhi developed the system which was at first called "passive resistance" and then, more accurately, "Satyagraha," or soul-force. There was, in fact, nothing passive about it. It was non-violent but it was morally dynamic to the last degree. One will the better understand what has been going on in India in recent years—and what may go on again unless some unpredictable solution is found for the present impasse—if one gets clearly in mind the course of events by which that technique of resistance was developed.

Invaluable light is thrown also upon the development of Gandhi's personality and his philosophy of life. The program which he follows and recommends is one based virtually upon the monastic rule of "poverty, chastity and obedience." Poverty, because only the man who has no property to protect can be free to follow the dictates of conscience; chastity, because, in his judgment, sexual relations always and under whatever conditions are a concession to the animal and tend to the debasing of human personality; obedience, not to a master but to the vows which one has irrevocably taken.

The story of Gandhi will long remain one of the world's great biographies, and this record which Mr. Andrews has edited and partly written presents it in a form which leaves no point vulnerable to criticism. One may, of course, believe that Gandhi was in error on any number of points, but one can scarcely doubt that this is a great biography of a great man.

W. E. GARRISON.

The Wealth and Weal of Nations

THE WORLD'S ECONOMIC DILEMMA. *By Ernest Minor Patterson. McGraw-Hill Book Company (Whittlesey House)*, $3.50.

DURING these many years there has not been available, for the lay reader, a good book on the economic background of our international relations and the problems of world peace. Prof. Patterson of the University of Pennsylvania has now written such a book. It supplies a real need in presenting world affairs as a subject of scientific and economic as well as of ethical and political study, and in calling attention to the many obstacles that must be overcome if peace of a permanent nature is to be secured.

The dilemma in which the world finds itself is its economic interdependence as over against the fact that national lines are tightly drawn, thus impeding the free movement of people and of goods so essential to their mutual welfare. Nationalism is deeply intrenched, and the difficulties which it presents are so many that only a mention of them is possible in a brief review. There is, for example, the pressure of population, with overcrowded nations seeking to empty their surplus masses into the broad expanses of land owned by peoples of another race; and there is the uneven distribution of climate and other natural resources. The author devotes a chapter to mass production and its attendant problems of world markets, international competition and tariff wars. Even the fluctuation of money values is pointed out as the cause of friction, misunderstandings and animosities, and since the world war we have been plagued with the ever present problem of reparations.

We find ourselves, then, in a world full of human beings whose motives and desires are highly complex, and who carry on their affairs in an intricate manner. They compete in racial pride, in national glory, in the resources of nature, and in endless other things. Small wonder it is that conflict ensues, and that a simple formula for world peace is necessarily ineffective.

But the difficulties of the situation are emphasized when the author considers, in separate chapters, the economic problems that are peculiar to Great Britain, Germany, France, Italy, Japan, and the United States. Here we see the interplay of forces that are at once destructive and constructive, the evils of nationalism obstructing the very economic processes that can be built only by international cooperation. In commenting on Italy, for example, having observed the dangers inherent in her policies, he comes to a conclusion with these words: "No other industrialized country of the western world has more economic reasons for cooperating with the people of other countries." And as to Japan's alleged threat to the peace of America: "Imagine the consequences of a war with the United States from which she secures 30 per cent of her imports, including 55 per cent of her raw cotton, and to which she sells 94 per cent of her raw silk which is nearly 38 per cent of her total exports." The obvious conclusion is that among civilized nations with the rise of standards of living there is an accompanying increase of organized greed and acquisitiveness; and this in turn intensifies the motives and forces that lead to conflict with other nations. Along with this truth, however, goes its corollary: that the keener the competition for material good, the greater the need and the opportunity for intelligent cooperation, and the richer the reward.

That there is no solution to the problem, Prof. Patterson does not admit; but he makes it clear that the dilemma will not solve itself, that nationalism cannot easily be exorcised, and that mere denunciation is worse than futile. There are no panaceas, nor do we have a settled concept as to what the eventual solution is to be. No one has as yet determined, for example, what is fair and equitable in the distribution of races and populations, and no one has been able to propose a final policy with regard to the opening of world markets or the distribution of natural resources or manufactured goods.

Nevertheless there are some clews which point to a better order of things, and upon these the author elaborates in his interesting and constructive closing chapter. He believes in

commercial treaties, and he would foster international cooperation among the larger corporations without appeal to governments or to fellow-nationals for support. He would promote and encourage financial consortiums (partnerships, unions) to handle international projects, and he would enlarge the organization and influence of the International chamber of commerce. Finally he would have America support the League of Nations in increasing the power and influence of its economic conference. He has great faith in the possibilities of the league in the elimination of economic ill will and friction, and in promoting sanity and a willingness to make necessary adjustments.

No study of world peace can be adequately carried forward unless it is done against a background such as Prof. Patterson here offers. His is a sane, balanced, scholarly, interesting and highly illuminating presentation of the economic approach. It will clarify the thinking of any reader who is concerned with our international relations and who is desirous of contributing his share to the consummation of world peace.

EDWIN T. BUEHRER.

Humor and Tragedy

DEATH AND TAXES. *By Dorothy Parker. The Viking Press,* $1.75.

DOROTHY PARKER has a reputation for being funny, but it is a well known fact that often the court jester is a serious philosopher beneath his cap and bells. She may be flippant and funny in her talk but her wit always cuts deep. That devil-may-care attitude toward love right now is quite popular and this poet must keep taunting her lovers to hold her public, but we sense always sympathy and understanding that is greater than that of many of the so-called serious poets. In this last book there are not so many "funny" poems, but her poem, "The Flaw in Paganism" ranks with the best.

> "Drink and dance and laugh and lie,
> Love, the reeling midnight through,
> For tomorrow we shall die!
> (But, alas, we never do)."

Any minister could quote that poem in a sermon and make some points from it. The "Prayer for a New Mother"—the new mother is Mother Mary—is touching and "Of a Woman, Dead Young" might be read at a funeral service. No one seems to know where humor ends and seriousness begins, but any one knows that many more souls could be saved with a little respectable humor than with so much solemnity. Dorothy Parker can teach the ministers that.

RAYMOND KRESENSKY.

Books in Brief

THE DIVINE ART. *By J. D. Townsend. Abingdon Press,* $1.75.

Essays on music and certain great musicians by one who is primarily interested in religious music. The author is minister of the Methodist Memorial church in Paris.

JUDGMENT ON BIRTH CONTROL. *By Raoul De Guchteneere. Macmillan,* $2.00.

A competent and authorized statement of the Roman Catholic position in opposition to birth control. Those who are already convinced will find it entirely convincing.

IS THE CHRISTIAN CHURCH NECESSARY? *By G. Norman Robbins. Williams & Norgate, London,* 7/6.

Yes, says the author, and he proves it. A fine, strong argument for the church, and an exposition of its place in the modern world, the way to unity, and the part that the church should play in movements for social betterment and for world peace.

WORSHIP AND HYMNS FOR THE CHURCH AND CHURCH SCHOOL. *Compiled by S. W. Hutton. Bethany Press.*

This is much more than a hymn book. In addition to 176 hymns, it contains more than a hundred pages of worship programs and scripture readings. It will be of great use in making the worship period of the church school both worshipful and distinctly purposeful. Especially to be commended is the plan of directing each worship program toward a definite objective.

TALL STORIES. *By Lowell Thomas. Funk & Wagnalls,* $1.50.

It is a long time since Baron Munchausen made public his veracious but surprising narratives of personal experience. Everything is bigger and faster than it was in his day. The great American whopper has superseded all previous efforts to elaborate the truth. Mr. Thomas has, by the aid of radio, collected a superb assortment of incidents contributed by fishermen, hunters and other truthful persons who can't tell a lie—when they see it.

FATHER: AN ANTHOLOGY OF VERSE. *By Margery Doud and Cleo M. Parsley. E. P. Dutton,* $2.50.

In most anthologies of this sort, one expects to find—and usually does find—an abundance of very poor poetry, although perfectly well-intentioned. But in this book the authors are such reputable poets as Bliss Carman, Countee Cullen, A. E. Housman, Henry van Dyke, Lew Sarett, among the moderns; and Wordsworth, Longfellow, Aldrich, Kipling—and even Martin Luther—of the older poets. A thoroughly worth-while collection of the best poems on the subject of father.

THE WINDOW-CLEANER AND OTHER POEMS. *By Molly Anderson Haley. Bruce Humphries,* $1.50.

Readers of The Christian Century have seen Mrs. Haley's name attached to several excellent poems published in its columns—one of them, "Thy Blessing, Lord, on All Vacation Days," which was reprinted in Quotable Poems, Vol. I. Here is a poet of true Christian faith, which shines forth in her verse; moreover, she is a fine workman in the poetry craft, as is indicated by the fact that one of her poems, included in the new book, "The Child Jesus of Prague," was awarded the Forum prize in 1928. This is a translation of Paul Claudel's "L'Enfant Jesus de Prague."

HOTSPUR'S CRUISE IN THE ÆGEAN. *By Alfred F. Loomis. Jonathan Cape & Harrison Smith.*

The author, an amateur yachtsman of renown, who has sailed across the Atlantic in races a time or two, cruised in the Ægean sea in a 32-foot sailboat with no assistant except his wife, who is evidently a pretty good sailor too. His story of the cruise is replete with technical details which will interest every yachtsman, actual, former or would-be. He was intelligently aware of the historic interest of the islands among which he sailed, but wisely leaves the discussion of archeological matters to those who are specialists in that field and who do not have to handle a boat in those tricky waters.

NELSON. *By Clennell Wilkinson. Longmans, Green & Company,* $3.50.

A man of strange strength and weakness was the victor of the Nile and the victim of Trafalgar and Lady Hamilton. His bi-

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ographer has neither concealed nor softened Nelson's inconsistencies, and his Nelson is all the more vividly real for the faithful representation of qualities which contradict each other. Barrington's "Divine Lady" should be read as a supplement to this; or this as a supplement to that. Nelson had many good breaks of fortune, but the best, so far as his fame is concerned, was that he fell on the deck of the Victory at the moment of victory.

RABBI BURNS. *By Aben Kandel. Covici-Friede,* $2.50.

Vivid and vulgar in its scenes and language, this novel may be interpreted as having a serious purpose. It is a satire on the rich Jews of Hollywood, who forget their religion, conceal their race when they can, and seek the fleshpots. Rabbi Burns was a go-getter whose popularity with his congregation grew largely out of the fact that he made such a good impression on the gentiles, and whose chief ambition was to build a million-dollar temple as glittering and gaudy as Sid Grauman's Chinese theater. He got it—and then went into the movies himself as a "public relations counsel." This is a Semitic "Elmer Gantry." Like that product of our latest Nobel prize-winner, it is loaded with dirt that has no apparent purpose other than to please those who like that sort of thing. But it says, obscenely but forcefully, what a Los Angeles Jew recently said earnestly, as reported in editorial paragraphs in The Christian Century of August 19. The jacket blurb calls this the first book to deal with "Jews without beards." It is, so far as we know, the first to deal with life in the "reform" synagogues. Unpleasant as the picture is, there is not much difference between it and what might be found in many a Christian congregation.

EDGE OF THE WORLD. *By George Brydges Rodney. Duffield & Green,* $2.00.

Did the Apostle Paul visit Spain? Possibly. Did he go on to Britain? Rather less possibly. Was his ship blown across the Atlantic and wrecked on the coast of Yucatan, giving him a chance to preach the gospel to the Mayas, and was it then blown back to Europe? Well, now, that calls for a good deal of credulity. But this is a novel, not a Ph.D. thesis, and the author does not claim to tell what Paul actually did but only to show how he would have behaved if he had been set down among the Mayas and their human-sacrificing neighbors. On that point, he makes out a good case. His Paul is consistent with the Paul we know. The author is a cavalry colonel who has spent thirty years in the army. He tells an exciting tale—and what a movie scenario it would make!

CORRESPONDENCE

The Chinese Flood

EDITOR THE CHRISTIAN CENTURY:

SIR: The magnitude of the floods in China, now extending over the Yangtze, the Hwai river, the Grand Canal and the Yellow river regions, is as shocking as it is unprecedented for the last several centuries. While accurate figures are not obtainable at the moment of writing, the gravity of the situation can hardly be questioned. According to the latest reports, almost 17 out of the 22 provinces of China are affected and from 80,000,000 to 100,000,000, or from one-sixth to one-fourth of the entire population, have been made victims. Unless immediate efforts are made to relieve the situation, serious political and social consequences are bound to ensue. Although the national government and the unaffected people of China are doing everything they can to meet the situation, the need is so great and the task is so big that the assistance and cooperation of the friendly nations must be sought. Indeed, the scope of calamity is such that it almost staggers our imagination and defies human help.

Of all the inundated regions, by far the worst is the fertile field of the Yangtze valley. Practically all of this valley is now under water. While there are no confirmed reports as to the extent of the damage done to life and property, it cannot be doubted that the loss of life and property are both great. Hundreds of thousands have been drowned; only those who had boats succeeded in saving themselves from drowning. Building after building has been swept away with nothing left except the land itself. The extent of property damage and loss of lives is enormous, but the full effects will not be felt until the floods are over and the winter arrives.

Much has been told about the havoc wrought by the swollen waters in cities like Hankow and Wuchang, but the country people of the populous villages and market towns along the Yangtze valley are by far the greatest sufferers. This whole region has now become a waste of deeply flowing waters. All fields are flooded, houses are either already down or are toppling over. Nothing but the tops of trees and the few remaining houses are to be seen above the sea of waters. The populace has been driven to the tops of trees or high ground miles away from their homes. How they are maintaining life, nobody knows.

With practically everything swept away by the onrush of the waters, millions of farmers will face starvation, without seeds to plant and implements to work with. And with the gradual disappearing of the flood waters, it is difficult to conceive the conditions which will and must be met this winter when famine and epidemics are bound to occur. Take for instance, even the city of Hankow which has greater facility of modern sanitation and hygiene than other cities have and is at present in the limelight of the world, so far as relief is concerned. This city, we are told, presents a scene of incredible devastation as the flood waters gradually decrease. Dead human bodies pinned underneath the debris, which could not be seen when the water was high, now come to the surface, being in a state of complete decomposition. The waters are not only stagnant and filthy but actually poisonous. The danger of epidemics spreading increases as the water subsides. Indeed, people are dying like flies and are left to die by themselves.

It is the opinion of both foreigners and Chinese that the need for relief will be most felt when the cold months of winter come. It is not so much now when the people still have some left from what they have saved to maintain life, as the coming long winter when their resources are at an end that relief is most needed. Unless relief work is carried on on a huge scale with aid from every possible quarter during the coming winter and spring, the surviving refugees will have very little chance to survive. Chinese relief organizations are bending every effort to save the situation, but the task is beyond the power of any one group or groups. While the tale of woe is such as to stagger human imagination, yet we believe the situation can be adequately coped with if the world is unwilling to sit by and see more die in less than a year than died during the four years of world war.

Shanghai. R. Y. Lo.

Church School Materials

EDITOR THE CHRISTIAN CENTURY:

SIR: One statement in Dr. Betts' article on "The 'Plateau' of Religious Education," appearing in your issue of September 16, gives rise to a number of interesting questions. The sentence reads: "Some of the best denominational materials are greatly reduced in circulation because a rival commercial publisher, by putting out inferior lessons on cheaper paper, is able to undersell the denominational publishing house by a few cents a year."

The distinction made between the independent publisher and

the denominational publishing house implies that the one is "commercial," but the other is not. Is the distinction valid? What constitutes a commercial enterprise? Consider some facts. The largest independent publisher in this field happens to be located in my home town, and he is the only one large enough to interfere seriously with the circulation of denominational materials. This publisher does no job printing, book-binding, or other outside work of any kind, confining himself solely to the publication of religious literature. Most of the denominational houses owning printing plants do a large volume of purely secular work in competition with secular printers and publishers. Which practice smacks more of commercialism?

This independent publisher has not cut wages during the present depression. In fact, it is the settled policy of this firm to pay the union scale of wages in all departments where unions are operative, and the highest possible wage in all other departments, and to cut wages only if compelled to do so by the severest losses. A few years ago, when I was holding a responsible position with this firm, it suffered two years of heavy losses, but no wages were reduced. In fact, the following year some were increased. How many denominational publishing houses pay union wages? I can name several that do not. The largest denomination north of the Mason and Dixon line recently made a sharp cut in wages in certain departments, and one of the victims reports that it is the policy of this house to be able to show a minimum profit of $250,000 per year. The cuts (he said) were made to conserve these profits. Which practice smacks of commercialism; which is more Christian?

Another interesting question is raised by Dr. Betts' labeling the product of this "commercial publisher" as "inferior lessons on cheaper paper." Of course, when Dr. Betts talks about paper, he is entering a field in which he is an amateur, to say the least. Anybody who knows paper, and who knows denominational materials, understands that with few exceptions the denominations use no higher grades of paper than the undenominational publishers. But the interest centers in the "inferior lessons."

Among the regular lesson writers of this particular independent publisher are: A man who holds a Ph.D. from Leipsic and the chair of archeology in a large denominational school, and who has written lesson materials in the past for the periodicals of his denomination. A professor in a famous theological school who was offered a denominational editorship and declined it, and one or two of whose books are listed in the International leadership training curriculum. A prominent minister, member of several denominational boards and commissions, whose work appears frequently in the denominational press. Among regular writers of material for teachers are: Two denominational secretaries, members of the staff of the International Council of Religious Education, and others equally well recognized in denominational circles.

The interesting question is this: Does Dr. Betts seriously mean that when the work of such men appears in the publications of an independent house it is "inferior," but when it appears in publications bearing a denominational label it is superior? Is he one of the many who judge things by their labels instead of their intrinsic merits? Such a conclusion would be hard on his reputation as a man of standing in the field of religious education. One fears that Dr. Betts is only one of many "leaders" who suffer from such delusions. Prejudice gives rise to much pettifogging.

Elgin, Ill. DAVID R. PIPER.

Christmas Without Gewgaws

EDITOR THE CHRISTIAN CENTURY:

SIR: "Christmas Giving This Year" in your issue for September 23 appealed to me because a small group of which I am a member has already experimented in finding a substitute for a meaningless exchange of cards at Christmas time. Several years ago the faculty women's auxiliary of Nebraska Wesleyan university, composed of about fifty teachers and wives of teachers, decided to cease exchanging cards within the group and instead to give one dollar each to start a loan fund for girls. Since then five girls have been enabled through this fund to continue their studies until they were prepared to make a living and each one has been prompt to repay the loan. Each Christmas the fund grows by the one dollar gift.

Those who feared a lack of social contact found that we could give an informal dinner each Christmas vacation and still spend less than formerly. Those who wish, still send cards to friends outside of the group and some send to children's homes and homes for the aged, where they are really appreciated.

Lincoln, Neb. BERTHA WATT MCPROUD.

Would Jesus Be Admitted?

EDITOR THE CHRISTIAN CENTURY:

SIR: If Jesus were living today, would he be admitted to citizenship in this country? The recent decision of our supreme court in the Macintosh case makes me wonder. Of course, there might be a minority opinion. Jesus is used to minority opinions!

Lansing, Mich. CORNELIUS MUILENBURG.

Not a New System, But New Men

EDITOR THE CHRISTIAN CENTURY:

SIR: Your correspondents in quest of a new system to insure just division of the product of industry are up against the fact that our wonderful production of the past few decades is brought about by the capitalist through capitalism. He is the exploiter but he also has the genius for production so that to supersede him by socialism is to kill the goose that lays the golden egg. Even if some scheme could be devised for passing productive capital into the ownership of the state the task would remain of causing the capital to continue to produce when handled by some vague left-handed collectivist system. Undoubtedly just division of the product could be insured but the product could not.

Is it not obvious, then, that what is needed is the competent capitalist not saturated with the acquisitive motive but who will turn on the light of publicity and insure that the whole product is accounted for and finds its way to workers, consumers and all others having just claims? Capitalism is an efficient system of production and when properly used invites to scrupulous division of product. The maldistribution of the product of capitalist industry can be hindered if not prevented by controlling distribution by laws such as apply to public utilities, but real progress will be made only when men of ability and the right character assume control of capitalistic corporations. This great problem is to be met only by men of vision and determination to serve. Such men can find here the opportunity to serve as never before and are given a heretofore unknown opportunity to grow and live.

In brief our salvation is in the hands of big men who are masters of a non-exploiting capitalism.

Jersey City, N. J. EMERSON P. HARRIS.

"The Damage Done by Gandhi"

EDITOR THE CHRISTIAN CENTURY:

SIR: I am obliged to suspend subscription to The Christian Century. The main reason is financial. In these hard times there are many calls upon our generosity. India, always poor, is worse than ever now owing to the damage done to confidence by the Gandhi cult. I often wish that you could have a branch of your office right here on the spot. Much that you print about India would be stated differently, I believe. You frame public opinion in America about India to a considerable extent, but when we read your articles we realize how far away you are from the real situation, in more ways than one. Even the man who writes from India as your regular correspondent does not, I fear, always express the mind fully of those whom he represents. Well, never mind. It is no worse than in many other cases. I suppose that America is misunderstood as badly here as India is in America.

Arni, South India. W. H. FARRAR.

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NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Norman Thomas Leaves Ministry

Formally Withdraws from Presbyterian Clergy—Protestants Now Gotham's Largest Religious Group

(Correspondence from New York)

NEW YORK, Oct. 17.—Norman Thomas, the well known leader of the socialist party, has ceased to be a clergyman. To use the technical expression of the Presbyterian church, he has "demitted the ministry." Not a few of us in the church are genuinely sorry that he has taken this step but we are pleased that there has never been the slightest pressure in that direction brought upon him by his fellow presbyters of the New York presbytery. On the contrary everything possible has been done to persuade him to remain, but he felt that he could not conscientiously do so. One can appreciate the annoyance he has been subjected to by his radical political enemies because of his ministerial affiliations but it is not that which has determined his action. Rather he feels that one who has turned aside from the professional work of the clergyman should not continue to hold the title and that his religious views do not square with the standards of the Presbyterian church. He will be keenly missed in the New York presbytery.

* * *

New York Protestants Largest Religious Group

According to the figures of Dr. Walter Laidlaw, executive secretary of the cities census committee, New York Protestants number more than the Catholics of the city. On the basis of the 1930 census Dr. Laidlaw estimates that the Roman Catholics now number 2,362,805, the Jews 1,875,521 and the Protestants 2,581,521. This change in numerical strength is due, according to Dr. Laidlaw, to the shift in immigration which has come since 1920.

* * *

Need for Protestant Charities Federation

An old problem comes with new force to our Protestant churches this fall and winter. There is a Catholic charities organization and a Jewish federation which can speak for these groups as to policies to be followed in dealing with unemployment and relief, but there is no organization to which the city or any other body can go and find out what the Protestants of New York desire in these fields. Last year the Prosser committee for emergency unemployment relief could have been more helpful and more satisfactory in its dealings with our Protestant churches had there been some such body in existence and this year the same problem presents itself as the Gibson committee makes its plans. Some of our Protestant denominations are taking steps to solve it.

* * *

Negro Group to Fight Religion

A copy of the Liberator, which describes itself as the official organ of struggle for Negro rights, has come into my hands. It gives special prominence to the formation of the workers' anti-religious league "to combat the opium of religion." While this organization is open to all workers the formation of a Negro department is made a special aim of its program. Other points in that program are the launching of a campaign against Bible teaching in the schools, the establishment of anti-religious Sunday schools for children, and the pointing out of the "anti-working class activity of the churches during strikes and the imperialistic role of the missionaries."

* * *

Dr. Cavert Suggests Moratorium On Sex Discussion

Dr. Cavert, general secretary of the Federal council of churches, in a public statement last week declared that it was time to call a halt on the sex discussion which has been so prominent in the last few years. While he quite admitted the propriety and necessity of disseminating information on these matters, he stated emphatically that the pendulum had swung too far. Dr. Beck of Labor temple also has taken occasion to condemn the undue prominence given this subject. He stated that several of our public lecturers and writers had made this a racket and were talking on these themes merely for the notoriety and money to be gained by such talk. To such statements no small share of the public will say "Amen."

* * *

New York Federation of Churches to Aid Middle Aged Women

Protestant Social Service, Inc., a division of the New York federation of churches, is specializing this winter on the problem of the lone, middle-aged woman. This action is made necessary by the fact that our secular relief agencies are definitely committed to family relief. This program does not include the single woman between 40 and 70 years of age.

* * *

Dr. Romig Goes to West End Collegiate Church

Rev. Edgar Franklin Romig, who for the last 13 years has been pastor of the Middle Collegiate Reformed church at 7th street and Second avenue has been called to the West End Collegiate Reformed church. Dr. Romig has done excellent work on the lower east side of the city and his absence will be felt in many circles. He has during this period made a specialty of the near eastern religious groups found in the city and no one is better informed than he concerning this part of our city's religious life.

EDMUND B. CHAFFEE.

Depression Speeds Union of Churches

Ohio Now Has 150 Consolidated Congregations—Methodists to Test University's Compulsory Drill

(Correspondence from Ohio)

COLUMBUS, Oct. 16.—In spite of the depression, or perhaps because of the depression, one phase of church activity in Ohio is booming this fall—the consolidation of local churches of different denominations. Three such mergers have just been reported. At Monroeville an independent community church formed 12 years ago by the union of the Presbyterian and Evangelical Synod congregations has now united with the Methodist Episcopal congregation, and the newly merged congregation expects to affiliate with some denomination but to preserve local self-government. Presbyterian and Methodist congregations at Congress have formed a federated church. At Payne the Methodist and Reformed churches have joined in employing one minister, Rev. Wayne L. Snider, who will conduct separate services in the two churches each Sunday morning and a union service in the evening.

* * *

Formally Approve a Methodist Merger

The merger effected by Methodists and Congregationalists at Vermilion four years ago, on the basis of Methodist withdrawal from the community, has now been cemented by the action of the Northeast Ohio Methodist conference, formally approving the transfer of that denomination's property in the village to the Congregational church without charge. Methodist property valued at $10,000, including a church building, parsonage and income-producing business structures, is involved. When the Methodist church disbanded, by mutual agreement between the two groups in 1927, its 123 members joined the Congregational church, making a total of 258 in that group, and 42 new members have joined since that time. Rev. E. T. English, a Methodist minister, has been pastor of the Congregational church since the merger.

* * *

Movements Toward Unions Within Denominations

In all, Ohio now has approximately 150 consolidated churches embodying members of two or more denominations. In addition there is a steadily increasing total of intra-denominational mergers. A notable instance of the latter type, however, has just come to an end with the action of the Ohio conference of the Methodist church, taken on request of a group of members,

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dissolving the union effected some time ago between First and Broad Street churches, Columbus. Balancing this is a new merger just effected by Avondale and Walnut Hills Methodist churches in Cincinnati; special bus service will bring Avondale residents to Sunday school and worship services in the Walnut Hills building.

* * *

Methodists to Test Compulsory Drill at University

A test case regarding the right of Ohio State university authorities to compel a student to take military training despite his claim of conscientious scruples against such training is in the making, as a result of action taken by the two Methodist conferences in Ohio. The conferences joined in creating a special committee, to be headed by Bishop Edgar Blake, which will present to the university trustees an appeal that such scruples, held by Methodist students, be respected. The action grew out of the refusal of the university administration to grant exemption from drill to an incoming Methodist freshman this fall, who, with the backing of his mother, presented a plea of conscientious objection. This action, reported on the floor of the Ohio conference, brought expressions of indignation and the action looking toward a formal protest, chief sponsors of which were Rev. Robert Leonard Tucker, Columbus, and Rev. Charles W. Brashares, Dayton. Similar action by the Northeast Ohio conference followed immediately.

The university's established policy has been to excuse members of recognized pacifist churches, such as Friends, Dunkards and Mennonites, from drill upon request, but not to grant similar recognition to individual objections by members of other churches.

While this situation is under discussion, the Liberal club, a student organization on the Ohio State campus, is laying plans for a series of discussions of the military training question. Meanwhile President George W. Rightmire, returning from a European trip after college had opened, expressed in a newspaper interview his opinion that compulsory military training is in the university to stay.

* * *

Another Episcopal Bishop Dies

In the death this week of Bishop Theodore Irving Reese, the Protestant Episcipal church in Ohio suffered its second loss of a leader in a year. Bishop Reese presided over the diocese of southern Ohio. His death followed soon after that of Bishop William A. Leonard, who occupied a similar position in the diocese of Ohio, embracing the northern half of the state. Bishop Reese became bishop coadjutor of the southern diocese in 1913 and succeeded to the headship of the diocese two years ago upon the retirement of Bishop Boyd Vincent. He had been in ill health throughout his two years as bishop of the diocese and most of the episcopal duties have been cared for by Rt. Rev. Henry Wise Hobson, the bishop coadjutor, who now automatically succeeds Bishop Reese. The late bishop was universally loved both in his own and other churches and by those with whom he came in contact in his many civic activities. Bishop Hobson

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has rapidly acquired popularity since he came to Ohio from Massachusetts a little over a year ago.

The northern diocese has not elected a coadjutor to succeed Rt. Rev. Warren Lincoln Rogers, who was advanced to the post of bishop of the diocese upon the death of Bishop Leonard.

* * *

Kagawa in Washington Gladden's Pulpit

As this is written, Columbus is awaiting a visit from Toyohiko Kagawa, the Japanese Christian leader and social reformer, who will speak here Sunday afternoon. Quite appropriately, the great oriental exponent of the social gospel will speak from the pulpit of First Congregational church, made famous by Washington Gladden. Incidentally this will be one of the last public gatherings in this historic building, Columbus' most centrally located church, scene of many downtown religious meetings. The beautiful new First Congregational edifice on East Broad street, adjoining the new art gallery, just outside the business district, is almost ready for occupancy.

* * *

Dry Agitation Renewed

The dry side of the prohibition question is being agitated more vigorously at present in Columbus than for some years past. First the Allied Forces, headed by Daniel Poling, opened their nation-wide campaign here. This week-end the Intercollegiate Prohibition association will have a meeting of delegates from Ohio colleges here. Ben W. Spence, Canadian critic of the dominion's liquor control methods, is speaking frequently in the state. Prohibition will also be an important topic of discussion at the state young people's conference of the Ohio council of religious education in Columbus this month.

VINTON E. MCVICKER.

Jewish Women Prepare Nationwide Disarmament Petition

Many thousands of Jewish women are attaching their signatures to a petition favoring the budgetary limitation of armaments. The petition is being circulated under the auspices of the National Council of Jewish Women. Among the other women's organizations which are preparing similar petitions are the General federation of women's clubs, the National board of the Y. W. C. A., the National federation of business and professional women's clubs, the American association of university women, the National league of women voters, the Federation of woman's boards of foreign missions of North America, the National W. C. T. U. and the National women's trade union league.

Jane Addams Receives Award For Peace Achievements

The $5,000 Pictorial Review achievement award for 1931 was presented this month to Miss Jane Addams, for outstanding work in the cause of international peace and for her contribution to social welfare through Hull house activities. The award is made annually to an American woman who is selected by a distinguished committee as having made the most valuable contribution to literature, arts, natural science, philanthropy or social welfare. Miss Addams indicates that she intends to spend the $5,000 "to relieve unemployment in some way."

Honor Stagg as Character-Builder

Yale Sends Football Team to Celebrate Famous Coach's 40th Anniversary—Methodists Speak Out

(*Correspondence from Chicago*)

CHICAGO, Oct. 18.—Yale's football team visited the midde west, for the first time in history, last Saturday, to play a game with the team of the University of Chicago. They came to honor an alumnus, Amos Alonzo Stagg, Yale '88, who for forty years has been coaching football teams on the midway. They did so with a vengeance, 27 to 0. The defeat was painful to loyal Chicago alumni, but they have become somewhat used to that sort of thing of late. Nevertheless it was a fine tribute to "the Old Man."

Stagg went to Yale to prepare for the Christian ministry and came out to be the most famous athletic coach America, and perhaps the world, has ever produced. He has been the maker of great football teams, but has been still more notable as a maker of men. His influence not only upon the men he has coached but upon the youth of America has been and is beyond computation, and has been all for good. A great athlete himself—he pitched old Eli to five consecutive baseball championships, and was selected as an end on the first "All-American" football team—he has, through his life-long association with athletics, glorified everything that was clean, wholesome, and character-building in sports. And all this was recognized in Yale's visit to Chicago. They came to honor Coach Stagg's "significant service to the best interests of college athletics, which has been national rather than local in its influence."

* * *

"The Green Pastures" a Religious Experience

No comment on religious life or events in Chicago would be complete that omitted reference to "The Green Pastures." A month ago I mentioned that this play had reached Chicago, but at that time had not seen it. Since then I have seen the play, and it was a valid religious experience.

It is not so much of the acting, which is so authentic and natural that one hesitates to call it "acting," nor of the staging, which is magnificent, nor of the spirituals, which are profoundly moving, but rather of the ultimate effect of the play upon the listener that I wish to speak. It was difficult to believe that the play would not be ludicrous—a heavenly fish-fry, the angels smoking "ten-cent seegars," Gabriel covertly practicing on his horn of doom, "the Lawd" walking the earth and moving about in heaven in the form of a Negro preacher, and all the rest. But I have yet to find the person who thought it ludicrous. It is so utterly sincere, it is so manifestly a transcript from the life and thought of a deeply, if naively, religious people, it moves so easily and compellingly from simple folklore to staggeringly imaginative phases, it lays hold upon such pro-

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* * *

"American Translation" of Bible Soon to Appear

Prof. E. J. Goodspeed's "American translation" of the New Testament, and the translation of the Old Testament made by a group of scholars working under the editorship of Prof. J. M. P. Smith, will soon appear in a single volume as an "American translation" of the Bible. It is to be published by the University of Chicago Press. In defining what they mean by an "American" translation the editors assert that the language used "cannot be allowed to fall to the language of the street." The effort is to maintain in a translation the literary level of the originals; the translation is American in the sense that the writings of Lincoln, Roosevelt and Wilson are American. Large space given to discussion of this translation in the daily press in all parts of the country indicates widespread interest.

* * *

Rock River Methodist Conference Meets

Methodists are certainly not introverts. They pay attention to what is going on about them, and have something to say and do about it. This was well illustrated at the meeting of the Rock River Methodist conference held in the First Methodist church, Chicago, during the past week. At least one of the metropolitan papers didn't like some of the things they said, and told them to stick to the gospel. This paper stands ready to define the gospel, which is more than some theologians can do, at least to the satisfaction of all others. Passage of the Griffin bill, now pending in congress, which would prevent exclusion from citizenship of conscientious objectors to war, was urged; the conference reiterated its resolution of 1928 by which it formally dissociated itself from war and preparations for war; it asked President Hoover to use his good offices in securing a revision of the Versailles treaty which would relieve Germany of the charge of sole guilt for the world war; it attacked the unrestricted individualism and competition of the present industrial order. These are but samples. When the Methodists undertake to say something, as Amos and Andy would put it, they "don't mess with it!"

* * *

And So Forth

The Chicago forum begins its season Sunday afternoon, Oct. 25, in the Masonic temple. "Ending the Depression by Social Planning" is the title given to the entire series of twenty addresses.

The People's church, Dr. Preston Bradley, pastor, celebrated the fifth anniversary of the dedication of its new building yesterday.

CHARLES T. HOLMAN.

Disciples Meet, Resolve, Adjourn

Little Discussion of Committee Recommendations at International Convention—Adopt Message to Churches

(Special Correspondence)

WICHITA, Oct. 15.—The first annual gathering of this body was held in Cincinnati in 1850. Since that time it has been the custom to hold a convention in the month of October, though there have been variations from this date. With few exceptions these assemblies have been held in the mid-west part of the United States, where the strength of the Disciples is found. Buffalo is as far east as the convention has gone, Minneapolis has been the northern limit, and New Orleans the southern. Three times it has been held on the Pacific coast. It is not a delegated body, but a mass meeting of such as desire to attend, although there is in many churches the gesture of sending representatives. There are no restrictions on the voting privileges of those who attend, but the gathering is protected from impromptu and ill-considered action by a sizeable "committee on recommendations" through whose hands every proposal passes automatically before submission to the convention.

This year the gathering was held in Wichita, Kansas, where the Disciples have a number of congregations. The international convention is the official body to which the various missionary and other societies and boards make their annual reports. Of these the most important is the United Christian missionary society, which carries on the work of home and foreign missions, church erection, benevolence and religious education. Other organizations presenting accounts of their activities are those dealing with temperance and social welfare, education, the promotion of Christian unity, the pension fund, and the work of state secretaries.

The meetings were held in the commodious and admirably decorated Forum hall. The local committee made every arrangement for the comfort of the visitors. The attendance was chiefly from nearby states, and ran to something over two thousand. Missionary breakfasts were held daily at which representatives from the various fields told of their activities. Other special breakfasts, luncheons and dinners were held in the interest of the pension fund, now well under way toward its eight million dollar goal, "World Call," the missionary monthly magazine, and the National City church, dedicated at the last convention, held a year ago in Washington. Conferences were held on various features of work among the Disciples, in neighboring churches, whose pulpits were also opened to members of the convention on Sunday.

Officers and Speakers

The presiding officer was Rev. L. D. Anderson, pastor of the First Christian church of Fort Worth. Rev. Graham

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Frank, pastor of the Central Christian church of Dallas, has served for several years as the efficient secretary of the convention, and was continued in that office. Rev. Stephen J. Corey is president of the United Christian missionary society, and has an able body of colleagues in the activities of its various departments. Prominent among the visitors from other communions who had places on the program were ex-bishop Fred B. Fisher of Ann Arbor and Dr. A. Ray Petty of the First Baptist church of Kansas City. Rev. William Mander from Great Britain brought the greetings of the English churches, with whom the World convention is to be held in 1933.

A Call to the Churches

The spirit of the assembly was admirable. Few questions arose to cause serious difference of opinion. The addresses were mostly of a high order. The music was inspiring, and the communion service on Sunday afternoon, at which time the large auditorium was completely filled, was reverent and impressive. The reports were more encouraging than might have been expected, considering the business situation and the experiences of other denominational groups in the fields of missions, education and benevolence. The call to hold the lines and permit no retreat sounded by President Corey was impressive, and met sympathetic response in the sentiments of the convention. A notable message to the churches, the utterance of the entire secretarial group, was read to a deeply attentive audience, and was given wide publicity in the press.

Among the more notable utterances in this document were the following: "In pronouncements the church of the living God must be courageous and uncompromising. There is no place for a gospel which is small or complacent. Its faith must be certain, robust and adventurous. It must go beyond statements to courageous, practical application of the underlying principles of love and justice. There is an insistent demand upon us to evolve a race relationship which stands at the high level of Christian brotherhood. There must be created an industrial order which will put human relationships above private profits, and will consider men and women not raw material to be used up, but personalities free to do creative work. The world must be freed from the curse of war through an attitude as horrified and determined against this ghastly commandment-breaker as against the individual who spurns the commandment, thou shalt not kill.

"We must develop a missionary spirit and program which proclaims Christ as the world's Savior. We must recognize that our Christian heritage makes us and our land undying debtors to all mankind. We must make the education of our day thoroughly and devoutly Christian. Our evangelism must call men and women to a complete surrender to the unqualified regnancy of Christ. We must attain an exalted concept of Christian stewardship and apply the means and methods whereby it can be made a permanent factor in undergirding kingdom enteprises. This is a call to contrition, to prayer and to consecration. It is a call to Disciples of Christ to preach, to believe and practice the whole gospel of Christ.

"Our proclamation that we are a New Testament people is at stake. As a brotherhood we labor under a unique compulsion in this strategic hour. In the spirit of our fathers we must revive within ourselves a passion for the transformation of this materialistic age. We must restore the zeal, the sacrifice, the spirit of daring and adventure, the joy and incandescent radiance of the first century followers of our Christ for this age which like unto theirs contains so much of weariness, disillusionment, and defeat. If we make only pronouncements, then we substitute eloquence for action.

"Let us frankly face the fact that a divided church is impotent to solve the vexing problems of this day and generation. And in the light of this fact, together with the present status of Christian union among other religious bodies, study diligently how to make Christ's plea for the unity of all the people of God more appealing and effective. Recognizing then the validity of Jesus as the world's Savior and convinced without doubt that the only hope of our age lies in him, we pledge ourselves afresh in those wistful words of the Jerusalem conference which came hot from the crucible in which the Christian leaders of fifty nations had defined their faith: 'We cannot live without Christ. We cannot bear to think of others living without him. We cannot be content to live in a world which is un-Christlike. We cannot be idle while the longing of his heart for his brethren is unsatisfied.'"

Little Discussion

The report of the commission on surveys, which has been at work since 1922 in a study of all the agencies and fields, made its final report. The recommendations regarding retrenchment, and even withdrawal from certain areas like Tibet, were heard with regret, but the convention approved the judgment of the commission in spite of some opposition. On most subjects there was too little expression of opinion by the assembly. Either the judgment of the committee on recommendations was accepted too implicitly or there was little leadership on the floor. The only subject which aroused debate was the proposal to change the name of the body from Disciples of Christ to Christian church, by which name the group is known in many parts of the country. This was wisely disapproved by the committee, whose judgment was overwhelmingly sustained by the convention. The Macintosh case stimulated some vigorous discussion, with the hope definitely expressed that the case would be reopened by the supreme court, as it is certain to be by public sentiment. Resolutions endorsing the work of the Federal council of the churches of Christ in America, the American Bible society, and the organizations supporting the eighteenth amendment were adopted unanimously.

Rev. Charles S. Medbury of the University church, Des Moines, was chosen president for the coming year, and the choice of time and place was left to the executive committee, with the understanding that the convention of 1933 is to be held in Chicago.

H. L. Willett.

Victory Foreseen for MacDonald

But British Election Is Confused—Masefield Hails Liverpool Cathedral as "Church of the Resurrection"

(*British Table Talk*)

London, Oct. 6.—All last week there was a hunt for a formula which would keep liberals and conservatives together in a national party. They have not found it, in spite of many comings and goings. Pilgrimages have been made to Churt where Mr. Lloyd George lives; he is out of the scene at Westminster, but not out of the conflict. But though he and many others do not believe that there is need of an election, an election there is to be. Mr. MacDonald is to send forth a manifesto and all men are invited to take sides with him or against him. The liberal and conservative differences are left unresolved.

If any Rip Van Winkle who had gone to sleep in 1915 awoke today and found "Ramsay Mac" the indispensable leader of a party in which the conservatives were ready to line up with liberals and with some labor members, notably Mr. Philip Snowden, he would have rubbed his eyes and wondered deeply. In 1915 Ramsay MacDonald would have been cheerfully condemned as a traitor because of his attitude to the war, and more than once Mr. Snowden would have been shot at dawn if furious patriots could have had their way. Now they are saviors of society. What humbug the language of politicians can be!

* * *

Prospects of the Election

By the time these notes appear the election will be near at hand and the course of events may be plainer. At present we are moving through a somewhat thick fog. If the liberal and conservative voters unite they should be able, with the help of some labor voters, to return a working majority for a national government. But the "if" must be heeded. There is no certainty yet. Labor is very strong in the north and in Wales. There are many voters smarting under a sense of injustice. The trades unions have a considerable body of disciplined members. There is little time to make the financial crisis understood, and so far as publicity is concerned, though the national party has the press largely on its side, the labor party has a most effective striking force in its public and open-air meetings. But on a balance of evidence it looks as if the native caution of British voters will prevail, and Ramsey MacDonald will be returned with a general "doctor's mandate."

* * *

The Death of Sir Thomas Lipton

No one can walk far in our cities without seeing the name of Lipton over a grocer's shop—"store," perhaps I should say. America knew Sir Thomas as a gallant loser in one Shamrock after an-

other, but in this country he was known as one of the first to realize the opening for business on a large scale, and also the value of daring and original advertisements. When money came to him he gave with a lavish hand to many charities.

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The Congregational Union 1831-1931

There are some present at Manchester this week who were there in 1881 when the jubilee of the Congregational union was celebrated. But most of the fathers of that time are fallen asleep. During the hundred years of its life the union has more than justified itself, and has dispelled the fears which were common in 1831. The Independents of that day were not of one mind in welcoming the union. They dreaded the sacrifice of their independency to connectionalism. The bishop of Manchester said that if a hundred years ago a bishop had been invited to the Congregational union meetings—not that he could have been—and had come—not that he would have come—he would have required pluck and the protection of the lord mayor. But in the fellowship of the churches there has been an advance since 1831.

At that first assembly there were only 82 ministers and 19 laymen present, over whom Archibald Douglas presided. In the assembly of this week, over which Mr. Charter Piggott presides, there are 1500 delegates. The preacher, as was most fitting, was Dr. J. D. Jones who claimed that the union had shown the world that freedom and fellowship were not irreconcilables. He would not have it that they were celebrating the centenary of Congregationalism; that was as old as the New Testament, and in this country its birthplace was in the Fleet prison. He did not desire to restore the intellectual setting which the fathers of 1831 gave to their faith, but he did want to imitate their faith in Jesus Christ as the mighty revealing Son of God. "That is the only faith big enough for this lost and tragic world."

* * *

Liverpool Cathedral—A "Church Of the Resurrection"

More than once I have called attention to the noble worship which is planned for the new Liverpool cathedral. On Oct. 4 another great act of worship took place there, when the foundation of the dean and chapter was celebrated. A hymn of dedication had been written by the poet laureate. It is a hymn of resurrection, from which two verses may be quoted:

We are all buried deep. Arise! Arise!
In us, O Living Form, out of this hate,
This greed, this night, this starving in the stone.

Roll back the self-shut boulders of our fate
That we may know our power and be wise
In the light for ever about us truly known.

In a speech later in the day Mr. Masefield expanded the same thought: "This cathedral of Liverpool, the greatest of modern cathedrals, is a church of the resurrection. It comes into the life of our time in a decade when all the ways of life known to us from childhood have to be remade, when the nation has to be recreated, with what difficulty we do not yet know, but no doubt with much. This cathedral, therefore, should be the symbol of that resurrection and at the same time its standard. What has been muffled and in shrouds and buried down deep after being broken by the soldiers should emerge here and be triumphant. Then, indeed, it will be a cathedral that is and is as it should be."

The proceedings of that day add one more evidence of the purpose of the bishop and the dean and chapter of Liverpool cathedral to make it a house of prayer for all sorts and conditions of men. There was created also on that day the "College of Counsel" "so that others from beyond the borders of the diocese may hither bring their contributions of wisdom and experience to the end that contact with the wider operations of the Spirit shall in every generation be established and maintained."

EDWARD SHILLITO.

Interracial Seminar Plans Are Announced

Hubert C. Herring, executive director of the Interracial seminar, with headquarters at 112 E. 19th street, New York city, announces the second session of the seminar, which is dated Nov. 10-20. He states that through the first seminar of last year many cities have become the nuclei for greater interracial cooperation in their communities. The program for this season provides for an itinerary to at least 12 cities, beginning at Cincinnati and including the following cities: Nashville, Birmingham, Montgomery, Tuskegee, Atlanta, Greensboro, Richmond, Hampton, Washington and New York city. The trip is to be made in specially provided Pullman cars. Time is taken in each city to study the local situation and to receive information from men thoroughly qualified to give it. Full information may be obtained by addressing Mr. Herring at New York headquarters.

Men of Reformed Church to Hold Convention

The Reformed Churchmen's convention, held under the auspices of the Reformed Churchmen's league of the Reformed Church in the U. S., is dated for Nov. 10-12, at Harrisburg, Pa. Among the speakers will be John R. Mott, James Endicott, David McConaughy, Paul S. Leinbach and Gifford Pinchot. Among the stated purposes of the meeting are: "To review changing conditions in which the church finds itself" and "to stimulate and speed up the activities of the Reformed church."

Beloit College Has Strong Religious Tone

In a recent survey of students attending Beloit college, it was found that over 400 out of 545 students had church preferences. Although Beloit is now a non-sectarian Christian college there are still signs of the former Congregational and Presbyterian influence which made possible the building of the school; 132 students express Congregational preference, 68 Presbyterian, 60 Methodist, 38 Episcopal, 35 Lutheran, 27 Catholic, 24 Baptist and 24 Christian Science.

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New Primate for Canadian Church

Anglicans Elevate Bishop of Nova Scotia —Canon Cody Elected President of Toronto University

(Correspondence from Canada)

TORONTO, Oct. 13.—The general synod of the Church of England in Canada has held its triennial meeting and has made some important decisions. The primacy having become vacant, election of a successor could be conducted according to a new plan only by unanimous consent. This was sought on behalf of a proposal to vest the election in the synod itself with unrestricted range of selection. Unanimity was refused but a compromise was reached, which resulted in the election of the acting primate, Dr. Worrell, bishop of Nova Scotia. As this distinguished clergyman has passed his 70th birthday, and during his life has filled many honorable positions both in education and the church, there is universal satisfaction. Some there were who hoped to find an opportunity to elect one who has already declined an archbishopric elsewhere and who prefers to retain his place among the parish clergy. But he now goes to honor in another field.

The synod was confronted with two proposals affecting church union. The first was a proposal from the Toronto diocesan synod asking that a committee be appointed to explore the possibilities of union with the United church and other bodies under the South India scheme. Indications having appeared that vigorous opposition might be offered from one group, it was deemed desirable to avoid public division of feeling, and the matter was referred to a standing committee. The other proposal presented by the bishop of Ontario, Dr. Seagar, contemplated some kind of arrangement with other communions for the evangelization of new territories. The bishop of London who was visiting gave his support to some who feared that this might involve the abandonment of some Anglicans to the ministrations of other communions, and so the original proposal was modified by adding suggestion that people in remote regions be recommended to use their prayer books and to receive the holy communion from Anglican clergy when possible. With this addition the proposal was adopted.

* * *

Predatory Capitalism Denounced

A proposal to change the name of the church was given slight attention, no welcome and short shrift. But considerable interest was aroused by a discussion of social problems and economic situations. Canon Scott, distinguished padre and poet, began references to the Beauharnois scandal as expressing the predatory nature of modern capital when the chair silenced him at the instigation of the bishop of Montreal. Canon Scott then said that he would have to speak on the scandal of the synod not allowing him to protest against the scandal of capitalism. But subsequently the bishop of Montreal gladdened many hearts by stating formally that he had no desire to check protest against the Beauharnois deal, which he denounced in emphatic terms. He had only desired to keep the canon to the subject under discussion at the time. Thus the historic Church of England showed herself not lacking in ability and courage to formulate a Christian protest against those aspects of modern finance which have shocked Christian people in Canada.

* * *

Toronto University's New Head

Almost immediately after the sessions of the synod closed the governors of the University of Toronto announced the unanimous election to the presidency of that university of Canon Henry J. Cody, the popular rector of St. Paul's above referred to. Sir Robert Falconer, the retiring president, will hold office until July 1, 1932, thereby completing 25 years in that office, following on a brilliant career in the Presbyterian church college on the Atlantic coast. Since church union, as a champion of church union he has been an elder in the United church. In his university policy he has championed academic freedom and has repeatedly proclaimed the task of the university to be the provision of leaders for minority movements. This liberal policy seemed to be in contrast with that supported by the local political majority to which Canon Cody belongs. The latter indeed was for a time a member of the conservative cabinet as minister of education. He is thus persona grata to the ruling class in Ontario. But he is more than that, for his life as student and teacher was one of exceptional brilliance and his work as rector has endeared him to a vast number of people of all communions.

* * *

Church Leaders Pass On

Death has bereft two communions of prominent leaders. The Anglicans have lost the archbishop of Huron, Dr. Williams; and it was significant that on the day of his funeral the Roman schools observed a period of silence in honor of his memory, while the University of Western Ontario, seated in his home city, postponed its intercollegiate football game for half an hour so as not to coincide with the hour of that event. A saintly man and an able administrator.

The Presbyterian church has also lost her outstanding man in the death of Dr. D. R. Drummond of Hamilton. His speech in 1922 was a decisive factor in carrying the general assembly overwhelmingly for church union. Alarmed by the opposition which developed he sought at the next assembly to compromise, with the result that instead of becoming the first moderator of the United church he lost in this movement the confidence of both sections. But he retained their high respect, which he had won by scholarship, devotion and ability. Chairman of the general board for the Presbyterians before union he continued his valuable work in that capacity for the non-concurring congregations.

ERNEST THOMAS.

Mrs. Aimee Hutton Storms Boston

Engages Largest Hall for 8-Day Revival —Congregational and Presbyterian Churches Unite

(Correspondence from New England)

SOMERVILLE, MASS., Oct. 15.—Mrs. Aimee McPherson Hutton, "without local ministerial support or business men's guarantees" has "stepped out" in Boston, "believing that the gospel still has its old-time drawing power." She boldly engaged the largest hall, Boston Garden, for eight days, beginning Oct. 11. As yet the offerings have not met the expenses of $2,600 a day. She aptly put the need of revival in church members by telling of the boy who said that his minister's text was "Many are cold and few are frozen." Ministers fail because they do not wear holes in the knees of their trousers by constant prayer. "Jesus," she asserted, "is coming soon! Why? For those who want him." The Boston Herald asked editorially: "Is Aimee worth hearing? Indeed she is! . . . Society in its mass manifestations is of absorbing importance. The person who observes it gets a better insight into so-called mob psychology than he can get from a thousand books. The man who stays aloof from these common things does not comprehend the world he is living in."

* * *

Canon Rogers Addresses Boston Ministers

In marked contrast was the dignified service which is annually held by the Greater Boston federation of churches in Trinity church, this year on Oct. 8. Pastors of all denominations, gowned, enter in the processional. Baptist, Congregationalist, Lutheran, Methodist and Unitarian took parts of the service. The visitor, a chaplain to the king, made a touching appeal for sympathy with England in her crisis, yet for confidence because of her long practice and stability in the art of government and the genuine Christian character of her leaders. His sermon, on the text, "Ye shall be witnesses," was as earnest a call to aggressive evangelism as that of Mrs. Hutton. Boston should imitate the "crusade" in his own city of Birmingham, where the differences between Free churches and Anglo-catholics were transcended in a united "mission," which packed large halls and was announced by the very bells which rang to drown Wesley's preaching. The church is not to be an ark or a fortress. Christians are not to yield initiative to the enemy. Peace is not putting a curb on activity. We must redeem all slums, find a remedy for unemployment, look on the world determined to overcome race and nationalism. We must witness even if it be unpopular, in the spirit of the cross. Following Christ, we might bring the day of triumph.

* * *

"Fewer and Better Churches"

Increasing readiness to combine the in-

stitutions of religion, even across denominational lines, to secure greater efficiency, is another sign of vitality. The October missionary number of the Congregationalist was devoted to the need, with the slogan quoted above. That denomination is advising the merger of two churches in a part of the city no longer American, which, separate, have had to receive missionary aid to the amount of more than $4000. A new Methodist superintendent, studying his district, proposes three combinations with the Congregationalists, a "federated church" and "exchange" of two fields. On Oct. 6, the Central Congregational and First Presbyterian churches of Boston unanimously voted to federate, and the presbytery next day as unanimously approved. The former's plant with land is valued at some $2,500,000. The latter has the larger membership but inadequate building. The pastors, Drs. Peter A. Dunn and Philip H. Clifford, suggested and guided the negotiations, and both resign that the united church of 1,000 members may select new pastor and staff adequate to an aggressive program.

* * *

Community Religion Brings Together All Faiths

When a New England "town" can celebrate its 200th anniversary as did Smithfield, R. I., recently, its varied agricultural and manufacturing interests, distinct villages, and diverse races and religions find a common tie. "Protestants," writes Mrs. Henry A. Elbridge, chairman of the committee of arrangements, "went to the Catholic service at 9 a. m., and Catholics joined the Baptists at 11 and in the 'sing' on the green at 1 p. m." In his address, Gov. Norman S. Case recalled his boyhood days in the town, and praised the pageant wherein "descendants of sturdy Rhode Island stock appeared in the exquisite costumes of their great grandparents." A resolution, unanimously adopted, pledged young and old "anew to those ideals of tolerance, unselfishness and brotherly love that dominated the message of Roger Williams," that "our town's future may not only copy its past, but, on the state's roll of achievement, lead 'all the rest.'"

E. Tallmadge Root.

Chicago Forum Announces Season's Program

For six years the Chicago forum, under the direction of Fred Atkins Moore, has been conducting Sunday afternoon meetings in downtown Chicago with speakers of national and international reputation freely discussing various public questions and social problems. For this season the entire program will be made to bear on the problem of economic reconstruction—"How can this depression be ended and recurrence be prevented?" Speakers for November and early December are as follows: Nov. 1, Prof. Edward Beaman, of the University of Illinois; Nov. 8, Lillian M. Gilbreth of New York; Nov. 15, Pierce Williams of the National Bureau of economic research, New York; Nov. 22, Harold G. Moulton, president of Brookings institution, Washington, D. C.; Nov. 29, Kirby Page of New York; Dec. 6, William P. Hapgood of the Columbia conserve company, Indianapolis; Dec. 13, A. Philip Randolph, chairman of the National Negro labor conference, New York. Later speakers are Scott Nearing, Robert M. Hutchins, Bishop McConnell, Rabbi Israel, Father J. A. Ryan and others. The headquarters of the forum are at 35 W. Jackson boulevard, Chicago.

Laymen's Missionary Movement Celebrates

The 25th anniversary of the Laymen's Missionary movement will be celebrated with the observance of Nov. 15 as "Men and Missions Sunday." Details may be obtained from the headquarters of the movement, at 19 S. LaSalle street, Chicago, and 419 4th avenue, New York city. The movement was organized in a meeting of 80 men at Fifth Avenue Presbyterian church, New York city.

C. H. Heimsath Will Succeed J. M. Stifler at Evanston

First Baptist church, Evanston, Ill., ministered to for a score of years by Rev. James M. Stifler—until his leaving a few months ago to become associated with the University of Chicago—has called to its leadership Rev. Charles H. Heimsath, of First Baptist church, Bridgeport, Conn. Dr. Heimsath is a graduate of the University of Texas, and possesses degrees also from the Southern Baptist seminary and Yale divinity school. He has specialized in the field of religious education.

Student Volunteer Meet to Be Held in Buffalo

The 11th quadrennial convention of the Student Volunteer movement for foreign missions will be held in Buffalo, N. Y., Dec. 30, 1931 to Jan. 3, 1932.

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Texas Baptists Seek Large Fund

District Conferences Show Churches in Flourishing Condition—Houston Pastors Attract Crowds

(Correspondence from the Southwest)

WACO, Oct. 17.—Texas is so immense in territory that a correspondent finds it difficult to keep in close touch with its uttermost reaches. I was glad when a speaking itinerary took me over that far stretch known as the lower Rio Grande valley. The meeting at Harlingen was one of 17 district conferences recently held by the Baptists in the promotion of their Texas budget of $6,350,000 for 1932, an amount of money which will care for local church expense and provide $750,000 for the denominational support, the Texas' share in the $40,000,000 set by Southern Baptists as their goal for 1932.

Harlingen's district in this drive extends over 200 miles in length and 100 miles in width. During 20 years I have been making visits at intervals to this territory, and the religious transformation is even more amazing than the great changes in this region which once was occupied by ranches but is now largely given over to citrus fruit orchards. The Baptist church at Harlingen, fairly typical of all denominations, has a membership of more than 1,000 and a building, modern in every respect, which cost $100,000. It was gratifying to find that the American churches are really working at the evangelization and training of the Mexicans along the border, although the demand is not so urgent as formerly when there were more newcomers out of Mexico, before immigration officials became so effective in checking up the quotas and the hard times diminished the demand for cheap labor.

* * *

Church Life in Houston

Farther to the east I visited Houston, our largest city. Rev. Clovis G. Chapell, pastor First Methodist church, is preaching to crowds as enthusiastic as readers of his sermon books are, and he has just published his eleventh book of sermons. Rev. Harry Knowles, pastor First Christian church, is known as the radio parson, and has a wide audience. Rev. William States Jacobs, after 25 years, has resigned the pastorate of the First Presbyterian church, and the congregation has voted him a continuation of his salary, $1,000 a month, for another year. He announces that he will hire a hall and start a new church, undenominational in character, which will own no bishop but Jesus and require no creed. Rev. Peter Gray Sears, dean of Houston preachers, is now rector of the Palmer Memorial Episcopal church, opposite Rice institute, and is reported to be preaching out of his ripe experience and learning as never in all his brilliant days. At Second Baptist church, Rev. E. P. West, pastor, I found a church celebrating its fourth anniversary since founding, which now has property appraised at $648,000 and a membership of 1,300. Catholics are making most impressive extensions of their work also in the Texas metropolis.

* * *

Depression Halts Church Building

The depression has struck Texas harder than many places on account of the exceedingly low price of cotton, the state's main crop. The legislature was called in special session for the purpose of securing a reduction in acreage, but the lawmakers refused to be stampeded into a total suppression of the crop for 1932, as Louisiana has attempted, but did pass an order reducing the planting by one-third. This has brought no immediate relief. Under such conditions church building has received a decided setback. An exception to the rule is the Central Methodist Episcopal church, south, Galveston, Rev. L. Bowman Craven, pastor, which has just completed a handsome auditorium and educational building. Generally speaking, in all denominations of this section there is complaint of overbuilding, and most certainly there is an abundance of building debts which are difficult to discharge with five-cent cotton.

* * *

Visitation Evangelism Leaves Favorable Impression

Evangelistic efforts have continued during the past summer time. A personal visitation campaign with 35 churches participating has just been waged in Waco. Out of a white population of 40,000, some 7,000 prospects were listed in the preliminary survey and about 1,200 of these signified decisions, although not nearly so many have as yet actually united with the churches. On the whole, the campaign left a better impression in the community than some mass efforts which have been conducted in other days.

* * *

And So Forth

Governor Sterling, calling a large group of civic leaders, ministers and business men in Austin yesterday, recommended that work instead of doles be granted the unemployed in all places.

Dr. E. B. Hawk, after building in Fort Worth during a six years' pastorate one of the finest churches in Southern Methodism, is transferring to Louisville.

Dr. A. J. Weeks is the new editor of the Texas Christian Advocate.

Dr. W. Angie Smith, First Methodist church, Shreveport, will be the conference preacher at the Little Rock and the North Arkansas conferences this year.

Dr. T. V. Neal has resigned the pastorate of the First Baptist church, El Paso, in order to accept the position of endowment secretary for Oklahoma Baptist university, Shawnee.

David Cheavens has resigned as dramatic editor of the New York Telegram in order to enter the ministry, to which he was recently licensed by the First Baptist church, Waco.

The Southwestern Baptist theological seminary, Fort Worth, reports a larger enrolment than last year.

JOSEPH MARTIN DAWSON.

Military Clique Stampedes Japan

Extreme Measures in Manchuria Opposed By Cabinet—Christians Deplore Army Precipitation of Crisis

(Correspondence from Japan)

TOKYO, Sept. 26.—A week after the first news concerning Japanese military action in Manchuria confusion seems to exist in most minds here, as doubtless throughout the world, as to the genuine facts and real issues. Of one thing most unmilitarized minds seem convinced—the Japanese government and people, to say nothing of the Manchurians, have again been victimized by a military system which feels itself not subject to the will of the cabinet or other duly elected and appointed governmental authorities. It therefore appears obvious that, while Japan has been among the vigorous critics of China for its lack of responsible government, a similar state of things, to a degree at least, exists at home, only requiring such an incident as this for disclosure.

Concerning the outbreak of hostilities the Japan Advertiser for Sept. 20 says editorially: "It has been an open secret for some time past that the Japanese foreign office and the war department did not see eye to eye as regards Japan's Manchurian policy, and the view is held in certain governmental quarters that the military may have exceeded the exigencies of the situation by entering Mukden." According to the Advertiser for Sept. 23, troops were moved from Korea into Manchuria in spite of disapproval by the cabinet as a whole, the explanation given by military authorities being "emergency measure," so great that even the general staff in Tokyo was not consulted.

Further evidence of the arbitrariness of the military authorities in the affair may be seen in the meagerness of information and authority in the hands of Japan's representative at the League of Nations council, and by the reported fact that even the Japanese consul general, in attendance at a ball in Mukden, was quite surprised to learn of military operations under way against the city.

* * *

Chinese Refuse Japanese Flood Relief

The comedy of the Sino-Japanese quarrel was disclosed by yesterday's paper which reported the Manchurian war lord, Chang Hsueh-liang, as giving a party in honor of the Japanese legation staff members and naval and military officials resident in Peiping, as though nothing had happened after the invitations went out. A more sinister incident is the refusal of Japanese relief funds for China's millions of flood sufferers. The emperor himself had contributed Yen 100,000 to this fund, benevolent societies all over Japan had responded, and last Sunday a special collection was taken in all Christian churches. The Chinese are as proud a people as the Japanese, and we are dead

sure the Japanese would refuse such aid under reversed circumstances.

* * *

Churches Cautious But Questioning

It is too early yet to report on the attitude of the Christian churches regarding the difficulties in China. Of this, however, I am persuaded: No Japanese Christian wants war with China or with anyone else. Church people were shocked to hear the war news on the very morning of the collection for Chinese flood relief; perhaps the offering was larger on this account. Although the Christians do not feel themselves strong enough yet to welcome reproach for opposing national military policy, they are indulging widely in words of caution and in hopes that the current problems may be peacefully solved. In a group of representative pastors the other day, I heard many expressions of concern lest the present situation reflect unfavorably on Japan.

All this aside, of course, from the equally strong sentiment that China has treated Japan contemptuously in all the diplomatic, economic and social issues which have arisen recently between the two nations. Most Japanese feel there is as much justification for a Japanese Monroe doctrine for Manchuria as for any other, and with China's inability to set her own house in order, as well as with her explosive violations of Japan's treaty rights, there must naturally be an end to patience somewhere, even among relatives. There is, however, general Christian agreement that the patience of the Japanese army authorities was prematurely exhausted.

* * *

And So Forth

A few lines on other subjects, and more pleasant. Canon B. M. Streeter is in Japan, a guest of the Tokyo imperial university, under the auspices of whose department of religions he will deliver a series of lectures in October. The chairman of these meetings will doubtless be Prof. M. Anesaki, the famous Buddhist scholar, at present holder of the chair of religion, and director of the university's magnificent new library, recently constructed as a Rockefeller gift.

Christian circles in Japan are deriving considerable satisfaction from the return to the fold of a man who is well known by name at least throughout the empire. Morinaga's chocolates, candies and cakes are eaten by all the children in Japan and his advertisements flank every railway in the far east. He was once a Christian but seems to have retired his faith to build a great business and to make a fortune. The recent death of his wife brought Mr. Morinaga to a crisis in his own life, and he is now a familiar figure in Tokyo pulpits where he speaks usually on the theme, "The chief of sinners, I." A recent inquiry as to whether there was any evidence of heightened social interest with the rebirth of faith, brought the information that "he has just given all his workers a copy of the New Testament." But that is to be understood in that he has merely picked up what he dropped forty years ago. It ought to be said, however, that he has never had a strike in his factories.

An innovation in Christian pupblications is the newly announced Japanese Christian Graphic, of which Rev. Michio Kozaki, well known Tokyo pastor, is editor-in-chief. The first issue contains rotogravures of the Lindberghs and other aviators who have visited Japan recently; of the late Miss Caroline Macdonald, famous Canadian prison worker in Japan, of the British parliament building "where weekly prayer meetings have been held for nearly a century"; of Christian kindergartens and social settlements; of the "new government in Spain which has granted religious liberty to all"; of Miss Michi Kawai teaching gardening to the girls of her new school of practical Christianity in suburban Tokyo; and a fine full page sepia of Soord's "Lost Sheep" suitable for framing. In every instance there is sufficient printed matter to explain and arouse interest in these various presentations of Christianity at work in the world. The first issue was of 25,000 copies, 8 pages, and we are told it is to be monthly at an annual subscription rate of 25 cents, special rates on quantity orders for evangelistic purposes. Thus does Christianity in oriental lands avail

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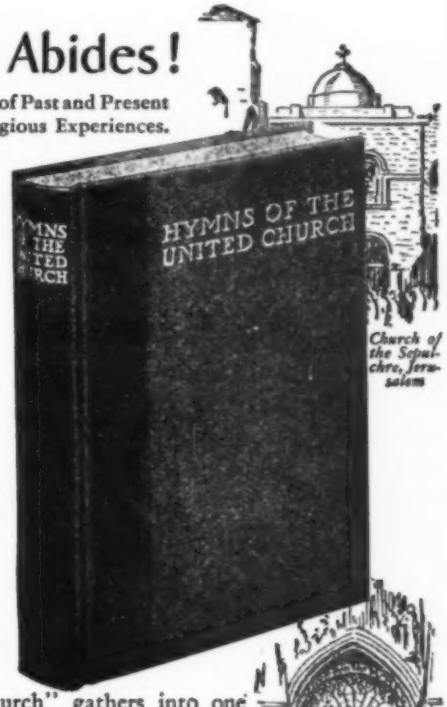

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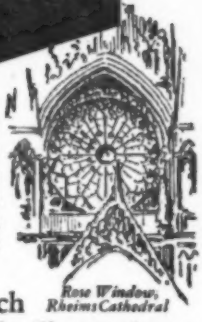
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T. T. BRUMBAUGH.

Japan Held Guilty

Sherwood Eddy Declares Attack on Mukden Planned and Unprovoked

The capture of Mukden, capital of Manchuria, by Japanese troops late on the night of Sept. 18 was premeditated and carefully prepared in advance, and was justified by no Chinese provocation, according to a statement cabled to New York from China, on Oct. 13, by Sherwood Eddy, who was in Mukden at the time. His statement was given out by his secretary in New York, and is as follows:

"I was present capture Mukden. Evidence of many witnesses interviewed at time and on spot points to premeditated, carefully prepared offensive plan of Japanese army without provocation of any Chinese attack, producing bitter resentment when China suffering with flood disaster and world preoccupied.

"Japanese troops not withdrawn, but all strategic points southern Manchuria still held by Japanese and Chinchow bombed. I testify to evidence of efforts to establish puppet independence governments in Manchuria under Japanese military control. I have forwarded sworn statement of interviews with Chinese leaders Manchuria who testify to repeated pressure of Japanese to induce them to head independence governments.

"Universal indignation in China taking form economic boycott which government cannot control. Efforts of Nanking government still peaceful nonresistance which imperils government if pacific settlement fails.

"Situation critical. Grave developments imminent. All orient looking to Kellogg pact signatories and League of Nations for action. Asia believes pact and league are on trial as well as Japan and China.

"A notable turning toward soviet Russia as an ally and communism is developing, pointing to fall of Nanking government and widespread communist anarchy if pact and league fail in this supreme crisis and menace of war."

School for Adult Jews to Teach New Testament

The foundation of an Academy for Adult Jewish Education which will teach the New Testament as well as the old, according to the methods of "higher criticism," is announced by leaders at the Congregation Beth Elohim, at Garfield Place Temple, Brooklyn, N. Y. The curriculum of the academy has been prepared by Dr. Isaac Landman, editor of the American Hebrew, who is associate rabbi at the temple. Classes will be conducted by the seminar method. Dr. Landman, in explaining the new plan, says that Jews in America are meeting difficulties in their spiritual readjustment to the American scene. These courses in Bible and religion are expected to re-educate men and women by systematized instruction. He believes religious educators, in their planning for the religious education of children, have overlooked the needs of adults, who, Dr. Landman holds, get little of real value from "pulpit polemics."

Dr. Beebe, Educator, Rests After Long Service

Dr. James A. Beebe, after a long career as teacher and dean of Boston university school of theology, and president of Allegheny college, has been compelled by ill health to take a complete rest. At the recent session of Erie conference, he was granted the retired relation.

Colleges Open with Record Enrolments

Dickinson college, Methodist school at Carlisle, Pa., opened last month with 190 new students—a total record enrolment of 550. DePauw university and Butler college, Indiana schools, also report increased enrolments.

Drew Biography Lectureship

The lecturer for the second series of the Drew lectureship in biography, at Drew university, is Rev. F. Luke Wiseman, founder of the Birmingham (Eng.) mission, and secretary of the Birmingham district. He speaks this week, Oct. 26-29, on Charles Wesley, as evangelist, theologian and churchman, mystic and saint, and poet.

Dr. Tulley Inaugurated as Allegheny College Head

William Pearson Tulley was installed as president of Allegheny college, Methodist school at Meadville, Pa., Oct. 9 and 10. The personal charge to the new president was delivered by Ezra S. Tipple, former Drew president. Speakers at a formal dinner following the inauguration included Chancellor C. W. Flint of Syracuse university; Pres. E. H. Wilkins of Oberlin, Prof. John J. Coss of Columbia and Miss Ida Tarbell of New York.

BOOKS RECEIVED

Has Science Discovered God? a Symposium of Modern Scientific Opinion. Edited by Edward H. Cotton. Crowell, $3.50.

The Romance of Transport, by Ellison Hawks. Crowell, $3.00.

Rebel India, by H. N. Brailsford. New Republic, $1.00.

The Present-Day Summons to the World Mission of Christianity, by J. R. Mott. Cokesbury, $2.50.

Easter Island, Home of the Scornful Gods, by Robert J. Casey. Bobbs-Merrill, $4.00.

The Franciscan Adventure, by Vida Dutton Scudder. Dutton, $5.00.

The Cabin in the Cotton, by Harry Harrison Kroll. Ray Long & Richard R. Smith, $2.00.

Everyman's Bible, an anthology arranged with an introduction by William Ralph Inge. Longmans, $3.00.

Jesus and the Gospel of Love, by Charles E. Raven. Holt, $3.00.

Intimate Interests of Youth, by G. Ray Jordan. Cokesbury, $1.50.

The Church and the Gospels, by Joseph Huby. Holt, $2.00.

Fables in Alcohol, by Allsop. N. A. Lindsey & Co., Marblehead, Mass., $1.00.

A World of Epitomizations, a Synthesis of the Data of the Sciences, by George Perrigo Conger. Princeton University Press, $5.00.

Racial Segregation in South Africa, by Walter Aidan Cotton. Macmillan, $1.00.

The Story of Christendom, Part I, by Caroline M. Duncan-Jones. Macmillan, $.80.

Religious Behavior, by David M. Trout. Macmillan, $4.00.

The Indispensable Soul, by William H. Crawshaw. Macmillan, $2.50.

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The Journal of Religion:
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The Christian Advocate:
"Dr. Patton told these stories to the children in his church, and they were received so heartily that they are now fitly put into book form."

St. Louis Post-Dispatch:
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Now, we wish to sell these religious books not only to good church folk and in religious bookstores, but also to so-called general readers and in general bookstores. We are told to think out some new terminology. We can't do it. So we ask you to help us. How would you briefly describe, in not more than five words and without using the word "religion" in any of its forms, a list as varied as the following?

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by Albert Schweitzer $2
"Africanus" Schweitzer—musician, theologian, philosopher, doctor—tells of his hospital in the Trader Horn country. "Fascinating book," said Lowell Thomas. "The best picture of African missionary work and of primitive human life I have ever seen," said Bishop McConnell. Illustrated from original photographs.

JESUS AND THE GOSPEL OF LOVE
by Charles E. Raven $3
A new interpretation of the Christian religion by one trained alike in science and in theology. Canon Raven believes that the Christian faith, rightly understood and consistently followed, promises a richness of life not otherwise possible. *The October choice of the Religious Book Club.*

THE MYSTICISM OF PAUL THE APOSTLE
by Albert Schweitzer $3
For thirty years Dr. Schweitzer has worked on this monumental study of the mind and soul of Paul. He proves that Paul's mysticism was typically Jewish, not Greek, and shows that the Apostle did not himself graft Greek mysticism on the growing stem of Christianity.

JOHN CALVIN: The Man and His Ethics
by Georgia Harkness $3
A short biography of an unpopular man and a brilliant illumination of his beliefs about economics, politics, home life, etc. Presents a wealth of new material for the first time in English, and suggests a revision of Max Weber's theory of Calvin's influence on Capitalism.

OVERSTATEMENT IN THE NEW TESTAMENT
by Claude C. Douglas $1.75
This readable book reduces the imagery of the New Testament speech to matter-of-fact terms. Primarily a tool for clergymen, but immensely useful to all students of the Bible. There is a germ of a sermon on almost every page.

WE NEED RELIGION
by Ernest Fremont Tittle $1.50
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by Edward Scribner Ames $3
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THE PURITAN MIND
by Herbert W. Schneider $3
The story of Puritanism from John Cotton and Jonathan Edwards to Benjamin Franklin and Nathaniel Hawthorne, and a philosophical study of the persistence of the Puritan mind to our own times.

RELIGION ON THE AMERICAN FRONTIER: The Baptists (1783-1830)
edited by William Warren Sweet $5
A collection of rare documents from early Baptist history, giving a cross-section of frontier American life. The source materials are prefaced by an admirable historical framework.

MIRACLE IN HISTORY AND IN MODERN THOUGHT
by C. J. Wright $3
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